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THE
HERALD OF HEALTH,

DEVOTED TO

THE CULTURE OF BODY AND MIND.

ADVOCATES

A Higher Type of Manhood; Moral Physical and Intellectual.

OLD SERIES—vols. 59. 60. NEW SERIES—vols. 25, 26.

M. L. HOLBROOK, M. D., Editor.

NEW YORK:
WOOD & HOLBROOK, PUBLISHERS,
Nos. 13 & 15 LAIGHT STREET.
1875.

THE HERALD OF HEALTH: Its law is progress; a point which yesterday was invisible is its goal to-day, and will be its starting-point to-morrow.

Oh, it is excellent to have a giant's strength.—*Shakespeare.*

Better is the poor, being sound and strong of constitution, than a rich man grievously afflicted in his body.

Health and good estate of body are above all gold, and a strong body above infinite wealth.—*Ecclesiastes.*

Plato rightly exhorts us not to employ the mind without the body, neither the body without the mind, but to keep them like a pair of horses, and when at any time the body toils and labors with the mind, to be the more careful of it by keeping it in its beloved health.

Give me health and a day, and I will make the pomp of emperors ridiculous.—*Emerson.*

It is better to prevent diseases than to cure them.—*Hufeland.*

To go early to bed, and early to rise, will make a man healthy and wealthy and wise.

All you rendered weak and miserable by your passions, are your nerves relaxed and your muscles enfeebled by continued indolence and inactivity of body, by warm drinks, study and the like; and would you restore them by means of internal remedies? RIDICULOUS!—*Salzmann.*

When I meet a man healthier than myself I may possibly envy him, but I don't think I shall.—*An Englishman.*

To those who desire to live long, I say: Take life easily; its troubles are trivial in comparison with its enjoyments.

Go into a boys' school, note the little rascal who does the least work, catches the most cockroaches and has the most fun, and, depend on it, he is the healthiest boy there.

The man who would live long should not shun the sunshine, bracing air and the bath.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.—*Isaiah.*

Pleasant words are as an honeycomb, sweet to the soul and health to the bones.

A merry heart doeth good like a medicine, but a broken spirit drieth the bones.—*Proverbs.*



HERALD OF HEALTH

DEVOTED TO THE CULTURE OF

BODY AND MIND.

OUR MOTTO:

A Higher Type of Manhood—Physical, Intellectual, and Moral.

CONTENTS FOR JANUARY, 1881.

GENERAL ARTICLES.

PAGE

- Our Common Slight Ailments. (I).—By The Editor..... 1
 Straight and Strong, or Bent and Feeble Children..... 4

OUR DESSERT TABLE.

- Morning all Day—My Ships—Truth always Safe..... 8

TOPICS OF THE MONTH.

- New Year Reflections..... 9
 Suggestions concerning Long Life—Rules for Every Day Life..... 10
 Forces of the Will..... 11
 Leicester Girls—Contest and Hygiene of Milk..... 12
 Well Born..... 13

STUDIES IN HYGIENE FOR WOMEN.

- Indoor Occupations for Women..... 14
 The Hygiene of Towels—Woman's great Sin against Her Body..... 14
 Milk vs. Beef—Washerwoman's Eczema..... 15
 Grapes as Food—Ill Luck and Health—Working Habits of Lord Palmerston—Current Literature..... 16

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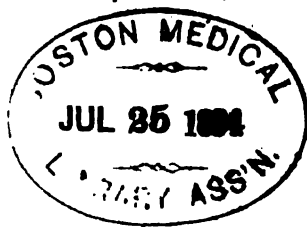
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THE HERALD OF HEALTH.

JANUARY, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

NO 1.—COLDS.

THE most common of all ailments is a cold. Few persons escape them, and a vast majority of people suffer from them many times during their lives. There are some diseases that we rarely have more than once. They seem to exhaust with one attack our sensibility to their influence. Why this is, no one has yet been able to explain. It is quite likely that they leave an impression upon the nervous system in some way that is antagonistic to their recurrence. With a cold it is quite the reverse, and the more frequently we have them the easier we get them. In general, any tissue that has been weakened by a disease, becomes predisposed to the same disease again from even slighter causes than those that first produced it. This is especially the case with those ailments which affect the air passages—the most usual seat of a cold.

What is a cold? Who can give a rational answer? We know its symptoms, and we know that it expresses itself locally by irritation, congestion, or inflammation of the mucous membranes somewhere along the line the air traverses to the lungs. But is this congestion all there is of the disease, or is it only its local manifestation? Undoubtedly the latter. It is quite probable that the nervous system is first disturbed. The nerves are largely influenced by the cold, and cease to perform their functions of enervating

the different organs over which they preside, and the result is, these organs suffer, or begin to behave very strangely. First, the vessels of the skin contract in their diameter, and the blood which should circulate in them does not come to the surface, but goes to other deeper seated organs, and before the disease can be cured a healthy condition of this part of the body must be restored. Now let us see what are some of the causes of cold. We may enumerate the following:

1. The exposure of the body to sudden changes of temperature when in a heated condition, or when insufficiently protected by clothing, and especially when exhausted by labor or a weak constitution.

2. Exposure to fogs, and to damp, cold, chilly air.

3. Drafts of cold or damp air upon portions of the body.

4. Getting wet when tired or exhausted, without immediately changing the clothing and drying the person. Such exposure frequently causes rheumatism as well as cold.

5. Cold, wet feet.

6. Eating a very hearty meal of indigestible food after the body has been exhausted by work or exposure.

It is wonderful how careless many people are about exposing themselves in a way that brings on a cold. This is especially true of young persons, who are apparently vigorous, and who have had very little experience, and

who think they are able to endure a great deal more than they can. The female sex are especially careless in this direction, going out of warm rooms where they spend most of their time with the body very unequally dressed, and especially with thin shoes and too light clothing upon the limbs.

Most colds might be avoided by a little care and thoughtfulness, duties which every person owes to himself as well as to others. To contract a disease that might have been avoided is a sin, just as much as lying and stealing, and often does a great deal more mischief. A cold makes one cross and irritable, and a very disagreeable companion. It often leads to more serious diseases, which cost a great deal of money to cure and a great deal of work on the part of the doctors and friends. They often injure the constitution for life and bring on an early death. Is it not a sin of a very grievous nature to do what will cause all of these? The time may come when the moral sense of the people will be so acute that they will brand as suicides all of those who foolishly cut short their lives, either through ignorance or carelessness concerning the laws of health.

Having seen from the foregoing the importance of preventing colds, let us now indicate some of the best methods of doing so. One of the very best is to harden or toughen the skin, so that it shall not be sensitive to slight changes of temperature. In healthy, robust persons this is easily accomplished by means of the morning bath, with abundant friction of the skin, so as to bring on a delightful glow. Those who are not accustomed to bathing lose one of the great enjoyments of life. There is as much pleasure to be derived from a well ordered bath as from a dinner of most delicious food. We have known persons who have suffered all of their lives by cold, to break up the habit and be free from them for five or ten years at a time by proper use of the bath. If one had the conveniences, a short, quick shower bath is just the thing. Do not take it long, and after the bath immediately throw over the person a

large warm sheet, and with this dry and rub the body until a healthy glow is established. The hand bath is just as good, and may be taken in any room by simply laying a large towel or two on the floor to keep the carpet from being wet by any drops that may fall upon it. The pleasure of the bath is greatly enhanced by using a large sheet to dry the person instead of towels. It prevents the water on the body from evaporating quickly and chilling the skin, thus preventing a perfect reaction.

Those who cannot bear a cold bath may take a tepid one of short duration, in a warm room, during such hours of the day as are most convenient, or at night before retiring. For such, a handful of sea salt thrown into the water will stimulate the skin and answer a very good purpose; but a salt bath should not be used too frequently, as it is apt to make the skin somewhat harsh and rough. Delicate persons may rub the body thoroughly after the bath with a little hot cocoanut or almond oil to great advantage; it seems to fortify the skin against a change of temperature. This may be done two or three times a week. Do not use so much oil as to soil the clothing. The oil bath is used to a considerable extent in many health institutions on delicate persons, and apparently with advantage. There are some persons who cannot bear frequent cold bathing; but their number is comparatively small, and might be still more reduced if they would learn how to bathe properly. For such, a good substitute for the bath is friction to the skin with a soft, dry towel, or with the friction gloves made for this purpose, and by muscle beating. Apply the friction thoroughly to every part of the body, and especially to the limbs and to the feet. Our present methods of clothing the feet are so bad that the skin on these members becomes exceedingly debilitated, and is most easily influenced by wet or cold. This is one reason why people take cold so easily by wetting the feet. In a state of perfect health we might wet the feet without more danger than in wetting the hands. The

muscle beater, which has been used extensively abroad, and has only recently been introduced into this country, is a most valuable instrument for such persons to use.

There are some individuals that are so very sensitive that they always know the moment that they begin to take cold. There is a slight shiver, which, perhaps, begins at the shoulders and gradually creeps down the back. Such should heed these warnings at once. If they are sitting in a draft or standing on a damp pavement or earth, or are insufficiently protected by clothing, they should begin to exercise or otherwise protect themselves. A vigorous effort of the will at such a time is often quite sufficient to keep a cold at bay. Slap the hands together and stamp the feet vigorously upon the floor, and declare mentally, with all the strength of the will, that you will not take cold, and ten chances to one you will not. This mental effort seems to invigorate the system and to keep up the circulation of the blood to the normal standard. We may as well remark here, that a person can not take cold without the circulation being at once deranged. Anything that keeps the circulation equalized prevents a cold.

The quantity and quality of the food which one eats has some influence upon the liability to cold. Over eating of indigestible, innutritious substances, as well as eating too little, renders one liable to this disease. Dyspeptics who cannot digest sufficient food to keep the body well nourished, are extremely prone, on slight causes to colds. Whatever weakens the constitution in any way, gives one a tendency to take on diseased conditions. The individual who eats just the right food and in the right quantities is the safest. Half of our diseases might be avoided if we would study *materia alimentaria* as thoroughly as we study some other less important subjects.

When a cold has once been taken the first thing to do is to get rid of it as soon as possible. In its first stages it often yields quickly and readily to treatment. A hot bath is sometimes quite sufficient. If a Turkish bath is accessi-

ble, perhaps nothing is better than this; and we may remark here, that a Turkish bath if taken once or twice a week in health is a most excellent preventive of many diseases.

A warm bath for twenty minutes, and if the sufferer is vigorous, for thirty minutes, is a very good remedy. Fill the bath tub so full that the body may be completely immersed to the neck and lie there quietly until the normal temperature and circulation of the blood have been established. The water should be warm enough to give an agreeable feeling of heat. Where the conveniences of a Turkish bath or a full warm bath cannot be had, a sweat taken under a blanket over an alcohol lamp, or over hot water in which hot bricks are thrown to create steam, is a very good remedy. The patient may be placed in an open bottomed chair through which the steam readily passes, and wrapped in a blanket, or blankets, and receive the effects of the heat and steam as they pass the body. After the sweating has been continued vigorously for a little while, remove the blankets and throw over the body a large sheet that has been dipped in tepid water, and take a wet sheet bath—a most excellent and simple bath, by the way—after which either go to bed or sit quietly by the fire. Persons who are very weak must manage baths with a great deal of care. It is a good precaution to keep warm and quiet in your room while a cold continues. One reason why it takes so long to break them up, is caused by the necessity for being exposed so much. Only persons with strong constitutions are able to do this. Another simple and effectual way of breaking up a cold is to go without the supper—take a hot foot bath and drink pretty freely for an hour before bedtime, of cold water. Let the morning and evening meal be light also. It is wonderful how a cold will yield to this treatment if it is carried out thoroughly. The old adage, "stuff a cold and starve a fever," ought to be reversed. There is one more remedy for a cold which is good in all of its stages; we have used it for twenty years with good success. It requires a little steamer

which will hold about a pint of water, closed on the top by a tightly fitting cork. There should be a spout like that of a small tin teakettle, which will carry off the steam as fast as it is generated. This vessel is placed over a spirit lamp and the water made to boil. Attach to the spout a rubber tube half an inch in diameter and about four feet long. Now throw loosely over the head and shoulders of the patient a woollen shawl or blanket, and let the steam from the boiling water pass through the pipe under the shawl in front of the face, where it may be breathed through the nostrils and also through the mouth. The end of the tube must not be brought too near the face, otherwise the skin and air passages will be scalded. Hold the tube at such a distance that the steam may be cooled a little,

so that it can be breathed with pleasure. If the water condenses in the pipe more rapidly than it can be carried back in the vessel, a little care is necessary to prevent its getting out upon the face and burning it. Continue to breathe this steam for an hour at a time. Where the cold is confined to the nostrils and air passages this hot steam produces a very agreeable effect. Sometimes one of these remedies is better than another for particular cases. All of them are excellent in their way and are worthy of a trial. Again we urge upon our readers to avoid colds, and if they have contracted one not to neglect it but to cure it as soon as possible. A little care exercised at the proper moment will prevent much suffering, loss of time and money at a later period.

STRAIGHT AND STRONG, OR BENT AND FEEBLE CHILDREN.

BY BLAKIE.

THE following table shows the average increase of 200 students at Bowdoin College, in various measurements, after working half an hour a day four times a week for six months, under Dr. D. A. Sargent, now instructor at Harvard:

Av. in. in height	$\frac{1}{4}$ inch
Av. in. in weight	2 lbs.
Av. in. of chest (contracted)...	$\frac{3}{4}$ inch
Av. in. of chest (inflated)	$1\frac{3}{4}$ inch
Av. in. of girth of forearm	$\frac{3}{4}$ inch
Av. in. of girth of upper arm ..	1 inch
Av. in. of width of shoulders ..	$\frac{3}{4}$ inch
Av. in. of girth of hips	$2\frac{1}{4}$ inch
Av. in. of girth of thigh	$1\frac{1}{2}$ inch
Av. in. of girth of calf	$\frac{3}{4}$ inch

We all know a West Point man by his erect carriage, elastic step, supple movements, and the grace which is present in most well-trained men and animals. It is not alone brute strength which gives him beauty, for the coal-heaver is a more powerful man than the cadet; the difference between the two is that a large part of the cadet's body has received a liberal education, while the coal-heaver's body has been

educated only in one branch of the body's curriculum of studies. Watch the coal-heaver at his work; it is heavy, hard work, which must make him exert every muscle in his body. But does it? While he keeps his knees steadily bent his back is all the while over his work. The tons of coal he lifts daily with his shovel insure a powerful back, but they also insure that back's remaining somewhat bent when the day's work is done. When a year is passed at such labor the back must take a lasting curve. While his back broadens, growing thick and powerful, his chest does not get so much to do, and he is soon a round-shouldered man; he contracts his lung room. His back has been taught and has grown. What would be thought of an education which gives a boy a good knowledge of spelling and leaves him unable to count? Let the coal-heaver run a race and see for how many thousand feet his lungs or his legs will hold out. The human body is just as pliant as the human mind; it can be taught and strengthened in one study or all studies, in one muscle or

all muscles. That we can make whole bodies of men, taken from all classes of life, go far toward becoming strong and shapely does not admit of a doubt, for it is done every year at West Point, by Maclaren at Oxford, and at many of the military schools. That we neglect to profit by Nature's willingness to do the same for every man, woman and child, is evident to the most careless observer of the human body. A skilled portrait painter told me recently that English women have the best bodies, American the best lower limbs, and French women are the best specimens anatomically, their muscles standing out far the more clearly of the three. A thoroughly erect, well-proportioned man, easy and graceful in his movements, is far from a frequent sight. Take the growing boys of the schools, and it will be found, that, as a rule, while their minds are pretty well trained, their bodies, especially the upper half of them, are neglected. To the question "What is done for their bodies?" a competent observer has replied: "The answer may be obtained by standing at the door of almost any public or private school or academy at the hour of dismissal. The inquirer will see a crowd of undersized, listless, thin-faced children, with scarcely any promise of manhood about them."

The girls are not a bit better off. Look at them as they pass from school or shop. Instead of high chests, plump arms, comely figures and a graceful, handsome mien, you every now and then see flat chests, angular shoulders, often round and warped forward, with scrawny necks, pipe-stem arms, narrow backs and a weak walk. Nearly every head is pitched somewhat forward, and no person ever was erect who carried his or her head habitually forward. The arms are frequently held almost motionless, and there is a general lack of spring and elasticity in their movements. Fresh, blooming complexions are so rare as to attract attention. Among eyes plenty of them are pretty, sparkling or intelligent, but few have vigor or force. The story is pretty much the same with both our American men and women. Put on canvas or in mar-

ble, not the strongest and most comely, nor the weakest or least favored of our men and women, but simply those who fairly represent the average, and however well the face and expression may suffice, the imperfect physical development and indifferent figure and carriage would at once justly provoke unfavorable criticism.

Such being the facts of the case it becomes pertinent to ask (1) if the average body can be trained and improved to an easily appreciable extent? (2) Will the benefits, physical and mental, derived from such physical perfection, repay the time, labor and expense given to accomplishing such an end? (3) What are the simplest means of attaining that end?

Half our successful men break down under some particularly hard strain, because their bodies are not prepared for it. With proper physical stamina they would have gone through the test, would bend, perhaps, but would come up again. Thomas Hughes told me that when in Parliament he could work through a whole week together on but four hours of sleep a night and be none the worse for it, provided he could have all he wanted the next week. Dr. Morgan, in his "English University Oars" says: "An addition of three inches to the circumference of the chest implies that the lungs, instead of containing two hundred and fifty cubic inches of air, as they did before their functional cavity was exalted, are now capable of receiving three hundred cubic inches within their cells. The value of this augmented lung accommodation will readily be admitted. In case of sickness it may enable a patient successfully to tide over the critical stage of his disease.

When the organs and muscles of the body move harmoniously together, daily work becomes a pleasure; nervousness and headaches attributed to overwork disappear to give place to the tired feeling which insures a sharp appetite and deep sleep. The man who attempts to go through life's battle with his bodily machinery rusty, is trying to work with one arm, or under a fearful disadvantage. Women lose quite as much as men in neglecting ex-

ercise. The rules which bring success in mental development and in physical are in many respects identical. Give not only the delicate girls, but all girls, daily systematic exercise, which shall ensure strong and shapely limbs, and chests deep, full and high, correcting this high shoulder, or that stoop, or this hollow chest, or that over-step. Let this be done under a teacher as familiar with her work as the mathematical instructor is with his—and there's nothing difficult in the learning—and what incalculable benefit would accrue; not to this generation alone but to their descendants as well. The Sandwich Islanders have a proverb, "If strong be the frame of the mother her sons will make laws for the people." Sebastian Fenzi, the apostle of physical culture in Italy, who has made the study and practice of gymnastics compulsory in the state schools of that kingdom, urges its advantages on all mothers of families as likely to increase to a remarkable extent the personal charms of their daughters. Herbert Spencer says; "In the pale, angular, flat-chested young women, so abundant in London drawing-rooms, we see the effect of merciless application unrelieved by youthful sports; and this physical degeneracy exhibited by them hinders their welfare far more than their many accomplishments aid it. Mammas anxious to make their daughters attractive could scarcely choose a course more fatal than this, which sacrifices the body to the mind. Either they disregard the tastes of the opposite sex, or else their conception of those tastes is erroneous. Men care comparatively little for erudition in women, but very much for physical beauty and good nature and sound sense. How many conquests does the blue-stockings make through her extensive knowledge of history? Woman can unquestionably do for her body what the West Point cadet does for his. Look at what one or two women have managed to effect; far more than there is any need of, to be sure, but a certain index of what is possible by systematic and thorough bodily training. In "The Coming Man" Charles Reade says: "Nathalie, a

French gymnast and not a woman of extraordinary build, can take two fifty-six-pound weights from the ground, one in each hand, and put them slowly above her head. She has a sister who goes up the slack rope. Farni saw her pitted against twenty sailors. The sailors had a slack rope; she had another. A sailor went up as far as he could; the gymnast went as high on the rope at the same time. The sailor came down tired, the lady fresh. Another sailor went up, the lady ditto, and so on. She wore out the whole twenty, having gone up an aggregate of feet higher than St. Peter's Church at Rome."

But, you will say, it is scarcely desirable for our young ladies to have arms like those of a champion athlete, and you are very right; I am merely giving you some instances of the certainty with which nature responds to any of our wishes. This woman was exercised in the thing out of all proportion to the others; but such is the desire to excel in some one thing that these instances of superfluous training in one direction may be found all around us. The oarsman cares nothing about running, the runner cares nothing about rowing, or sparring, or fencing. The place where a sound physical foundation, moderate in all directions, is to be laid is the school. Let the school commissioners of each state insist that each teacher shall forthwith obtain the knowledge to properly instruct and bring forward every pupil in his or her class, and when they come to search for it they will be astounded at the ease with which they get that knowledge. Let some suitable persons be appointed in the cities to supervise this branch of education and see that the teachers are qualified. Young medical men of good abilities and aims could soon learn to well fill such positions. Let the scholar understand that his body can be trained exactly as well as his mind, and that the sound health of both is intimately connected with having it so trained. Let people at once and forever get rid of the notion that this exercise is a mere play-spell, or that it is only good to make athletes or acrobats.

Let them alike get rid utterly of the idea that the gymnasium is a place for parade and for feats of physical prowess. It has a far higher purpose. If we were told that there was one study which would take up no more time than the least of those down on the list of all schools, but which would make a man's life work easier and double his chances of success, would not that study be given the place of honor? That table which I first set before you gives the result of systematic training. Here are some individual instances given by Maclaren of England: Under systematic training a boy at Radley College, ten years old in June, 1861, had seven years later increased in height from four feet six and three-quarter inches, to five feet ten and three quarters; in weight from 66 lbs. light weight for a 10 year old boy—to 156 pounds—far heavier than most boys at 17; his forearm went from seven and three-quarter inches to 11 and three-quarters, decidedly above the average even of that of most men; his upper arm from seven and a half to 13 and three-eighths inches—far above the average of a well grown man, while his chest had actually increased in girth from 26 inches—slender even for a ten-year old—to 39 inches and a half, which is all of two inches larger than the average man's.

Maclaren describes many such cases. This boy, and most of the boys under Maclaren's care, worked just one hour a week, ten minutes a day at physical development. What parent believes that any hour in the week was better spent—better for the comfort and welfare of the boy, and fitting him for future usefulness? Look at the benefit to the boy in all his after life. Does not this hour a week, in some instances, insure an after life and snatch not a few from an early grave? Had every slim, thin chested boy who never lived to be a man, passed an hour weekly under such tutoring from the age of ten to eighteen, would not the benefit to our land in working power, in vigor and force have been incalculable? How many boys in America to-day are weakly and unlikely to live long, with no one to

hold out any encouragement, and not supposing there is any, of whom such a *regime* as Maclaren's would have saved and made vigorous and useful men?

Do you suppose that the apparatus necessary for this ten minutes' daily drill is complicated or costly? Not a bit of it. Suppose the teacher has a class of fifty. Let us see, for instance, how she will make the pupils stand straight on their feet and remove all tendency toward holding the knees slightly bent, and so causing that weak, shaky and sprung look about the knees so very common among persons of all ages, and among venerable horses, to give way to a proper and graceful position. If the aisles of the school-room are as they should be, at least two feet wide—and it is marvelous the variety and amount of exercise classes could take in those same aisles if they only knew how—let the children at about the middle of the morning, and again in the afternoon session, stand in these aisles in rows, so that each two of the children shall be about six feet apart. Let the first order be that all heads and necks be held erect with chins held upward. Once these are placed in their right position, all other parts of their bodies at once fall into place. Now raise the hands directly over the head, and as high as possible until the thumbs touch, the palms of the hands facing to the front and the elbows kept straight. Draw as much air into the lungs as possible. Now, without bending the elbows, bring the hands downward in front toward the feet, so far as can comfortably be done; generally at first about as low as the knee, taking care to keep the knees themselves absolutely straight; indeed, if possible, bowed even back. Now return the hands over the head and repeat six times. This is one of the scores of useful exercises calling for no apparatus, nor any thing save a floor to stand on, a wall to push against and ordinary school desks. Wooden dumb bells, weighing one pound each, ought to be had of any wood turner, and ought not to cost more than five cents apiece. With these the exercises can be indefinitely multiplied.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
MORNING ALL DAY.

I have been the companion, the victim of sorrow;
I have lain down at night without hope of the morrow;
No gleam in the future—not a single bright ray;
No quiet at night and no morning all day.

Heart-sick of the world, I have sometimes re-treated
To forests and glens, and my sorrows repeated;
I have shrunk from the sound of my feet by the way,
No slumber by night and no morning all day.

I have wished—oh, how vain! I had wings and could fly
From earth and its turmoil, to rest in the sky.
Where glorified spirits, in brightest array,
Rejoice without ceasing, in morning all day.

But a change has come o'er me, I lift up my head;
The world is all joyous, my sorrows are fled;
No fears or foreboding beset my bright way,
I rise ere the lark, and 'tis morning all day.

You ask for the cause. The reply is soon given;
I have learned how to prize the rich favors of heaven:

I breathe the pure air, think, labor and play;
I repose when 'tis night, and have morning all day.

The world is now hopeful, I heed not its dangers;
My friends and companions no more seem like strangers;
The darkness and clouds have now all passed away,
I have peace all the night, and blithe morning all day.

My youth seems renewed; my thoughts on swift pinions
Explore the condition of monarchs and minions.

All scenes and all trials instructions convey;
I dream not by night—have morning all day.

O, ye who but sleep, while all nature rejoices,
Forsake now your slumbers, and join your glad voices
With that of the robin, that sings from the spray.
With that of the lark, and have morning all day.

And then, when the lessons of life are all o'er,
And they who now know us shall know us no more,
When the last gleams of twilight have faded away,
We'll soar to a world where 'tis morning all day.

William A. Alcott.

MY SHIPS.

In day-dreams of my youth
My ships went out to sea,
That sent in name of Truth
Alone comes back to me,
And in life's sunset I behold
On sea of pearl that ship of gold.

Ambition fired my soul
With deeds of high acclaim,
To reach some unknown pole
That ship sailed out to fame—
The storms of life swept o'er her deck;
She drifted long, a hopeless wreck.

Mammon spread eager sails
To float o'er silver sands,
And freight with rich avails
Of many golden lands.
Hasty her trip, sudden the shock,
When stopped her course on sunken rock.

Love fondly trimmed her bark
To reach some sunny shore,
And carol as the lark
Her song forever more.
In changing scenes of passing years
She foundered in a flood of tears.

So at life's exit door,
As I look out at sea,
Truth only of the four
Comes sailing back to me.
In sunset splendor I behold
On sea of pearl that ship of gold.

Henry Armstrong.

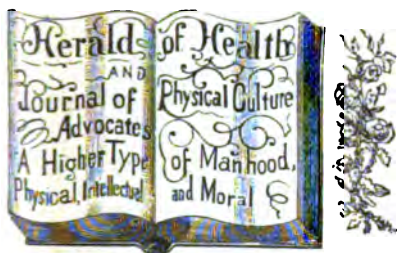
TRUTH ALWAYS SAFE.

Men talk of dangerous truths, as if't could be
That truth is ever dangerous or unsafe!
'Tis only we and our imperfect ways
That are at fault. Nettles touched timorously
Sting to the quick; but grasp them with a will,
And they are harmless as sweet beds of balm.
And so with Truth, approach her with distrust
Or fear, she stings us with her positive
Sharp weapons, and we cry out, "We are hurt!"
But front her boldly and she harms us not;
Nay, wrestle with her, hold her till the day
Breaks, and the cry bursts from our lips,
"I will not let thee go, except thou bless!"
And we shall know her as she is, a sweet,
Strong, helpful angel, sent to us of God.
And blessing ere she goes.

Only half truths
Are dangerous; of them, my soul beware!
Look to it that they cheat thee not with shams,
And flattering specious forms of lower good.
When the supremest good is in thy grasp,
Or may be for the reaching after it.

Friend's Intelligencer.

EDITORIAL DEPARTMENT.



NEW YORK, JANUARY, 1881.

WATER.

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
'Tis like quaffing a goblet of morning light."

The PUBLISHER does not hold himself as endorsing every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLSBROOK, M. D., EDITOR.

NEW YEAR REFLECTIONS.—As is customary, we greet our readers with a Happy New Year. How pleasant it is to have this holiday come to us so often ! On some of the planets such an event can only happen at long intervals, and if there are any human beings there, the greeting "Happy New Year" cannot be heard many times in a whole life, counted as we count lives.

On the first of the year there is much to be done, or rather much to be planned, for the future. The day itself is no more than any other day, and it is proper that we enjoy it in a rational way ; but the season brings special duties. Every New Year we ought to take an inventory of ourselves, as well as of our business interests, to see how we stand in relation to life, to find out

whether we have held our own, fell back, or advanced forward, physically, intellectually, or morally. Human beings were made to grow, to progress, to learn something new and valuable every day ; and it is a sorrowful thing if they only stand still, or retrograde.

After having settled the question of our past progress, it is quite important that we arrange for future improvement. In our ambition for wealth, or in our struggle to live, this question should not be forgotten, and we go on madly working till there is no strength left, and no taste left for anything but work. Work is good, and he who cannot do it is unfortunate ; but to be a slave to work is almost as bad as excessive play, and he is wise who early in life—or late in life if he has not before—forms the habit of acquiring knowledge. We believe in knowledge. It will help to make life longer, better, and happier. What is all our wealth without it ?

On the first of the year we may lay our plans for what knowledge we will acquire during the year. And here we may offer a hint which will be useful. There is much in knowing what to learn. Much we read is false and of no value. Of this character is too much of our politics and history. It is not wise to give too much time to their study ; but scientific studies should be multiplied. True science and wisdom should go together, and all should study them faithfully, even when life is largely devoted to labor.

Then another point to be considered on the first of the year is health. Have we held our own during the year, or not ? In youth we hold our own easily, perhaps improve ; but after the prime of life is past it is more difficult, for health is not like wealth—something we can accumulate. We have most of it when young, and least in old age ; but if we are prodigal in youth, old age comes sooner and we suffer more. Health is

something so precious we must guard it wisely and well. It takes more knowledge to conduct the human body from youth to age safely, than to manage any piece of machinery that ever was built, and the more enlightened we become the more knowledge we need.

The savage does not need much knowledge, for his life is simple; but the cultured man has a complex life, touching nature in many points, and his body is more sensitive and easily influenced, and needs greater care. So the study of health should be an important one.

There is one thing more we may do at the beginning of the year. It is to strengthen our hope in the golden age to come. The ancients put their golden age in the past. We put ours in the future. And what is the golden age we should hope for? It is the time when the land shall be blessed with blessings not yet dreamed of; the time when labor shall be honored, and war, strife, and enmity cease; when poverty and pauperism shall wane; when begging and thieving shall be forgotten trades; when our jails and insane asylums shall be empty, or turned into schools for training; when health shall abound and orphanage be rare; when our children shall be reared to pure thought, noble deed, high hope, and high desire; when unfaithfulness shall waste away, religion grow wise, knowledge grow religious, and a love of truth everywhere prevail. All this may not come, cannot come in our lives; but it is well to dream of it as possible, and to plan for it by strengthening our own lives, and making them pure and good.

SUGGESTIONS CONCERNING LONG LIFE.—If any one could furnish the world with a medicine which would insure a long life, there is no end to the demand he would have for his drug. He would need many factories to make it, and many banks to hold the money he would receive. Fortunately there is no such medicine, and so the world will have to get along in some other way.

Some time ago the French govern-

ment sent a circular letter to all the districts of that country to collect information as to those conditions of life which seemed to favor longevity. The replies were very interesting, but on the whole rather monotonous; and the general result was that longevity is promoted by great sobriety, regular labor, especially in the open air short of excessive fatigue, easy hours, a well-off condition, a philosophical mind in meeting troubles, not too much intellect, and a domestic life. The value of marriage was universally admitted, and long-lived parents were also found an important factor. A healthy climate and good water were mentioned. All this agrees with common sense, unless the idea that the intellect is a hindrance to longevity be considered unreasonable. Some of the most intellectual men have lived long. But even if intellect shortens life, still it would make it so much richer with than without it, that it would be no objection.

RULES FOR EVERY-DAY LIFE.—Begin every day with a few minutes of retired meditation, tending to prayer, in order that you may put within yourself the spiritual form which will enable you to answer the demands of practical life.

Cultivate systematic employment, and learn to estimate correctly the time required to accomplish whatever you may undertake.

Try to occupy both your mind and your muscles, since each of them will help the other, and both will deteriorate without sufficient exercise.

Remember that there is great inherent selfishness in human nature, and train yourselves to consider adequately the advantage and pleasure of others.

Be thankful to be useful.

Try to ascertain what are real uses, and to follow such maxims and methods as will stand the test of time, and not fail with the passing away of a transient enthusiasm.

Be neither over-distant nor over-familiar in your intercourse, friendly rather than confidential, not courting

responsibility, but not declining it when it of right belongs to you.

Be careful not to falsify true principles by a thoughtless and insufficient application of them.

Though actions of high morality insure in the end the greatest success, yet view them in the light of obligation, not in that of policy.

Whatever your talents may be, consider yourself as belonging to the average of humanity, since, even if superior to many in some respects, you will be likely to fall below them in others.

Remember the Christian trial of virtues. Have faith in principles, hope in God, charity for and with all mankind.

JULIA WARD HOWE.

FORCE OF THE WILL.—In Prince Metternich's "Memoirs of Napoleon," it is recorded that while at St. Cloud he was thrown violently from his carriage, striking a post, which nearly entered his stomach. When the Prince asked him the next day how he felt, he replied: "I yesterday completed my experiment on the power of the will. When my stomach was injured I felt life escaping from me; I had only just time to say to myself that I would not die, and I am alive. Any one else would have died."

By this we understand that he believed what may be thought Utopian and visionary, that the will is superior to bodily infirmities, and disease and injury could be willed away. In the main, the testimony of science supports this theory. Little is known of the power of the human will, for the whole course of education from the cradle to the grave is one of repression. In conspicuous instances, however, this power is expressed, and we learn what it is capable of being. We may take for examples travelers who push their way into the frigid north or burning south, enduring hunger, thirst, and the extreme of physical suffering, yet by indomitable will maintaining themselves and supporting their dependants. It is a significant fact that the leaders in such expeditions survive the loss of their followers and are the last to yield, if they yield at all; showing

the supporting power of the will. When we read the story of the hardships of Kane in the Arctic, or Stanley and Livingstone in Africa, it seems impossible that they could endure them. Yet we find that their determination supported them amid deprivations even greater than those recorded.

There is a state of mind brought on by great excitement, in which the body is without feeling, and no infliction is recognized by the sense of feeling. Martyrs have often given evidence of this state, and smiled or sung songs of praise while the flames curled around them or their limbs were torn by the instruments of torture.

In this state of high exaltation, produced by whatever cause it may be, physical pain may even give rise to a sense of pleasure, as the writer can testify from his own experience.

Soldiers in battle often receive severe wounds, of which they at the time are wholly unconscious, the will being absorbed in the energies of the contest.

There are many instances on record where severe surgical operations have been performed, the patients remaining motionless throughout by the power of will. All physicians will agree that the worst symptom manifested by a sick person is loss of the desire to recover; and a determination to recover is half the battle gained. Many of the results so flippantly referred to imagination really belong to the will. How many pains and aches disappear when we resolutely cast them aside.

The will, as a healing agent, is considered as a valuable auxiliary, but by no means taken at its full value. Why is it not possible to educate the will so perfectly that it will be able to control the bodily functions completely, as it now does imperfectly? We believe the "coming man" will be endowed with such perfect will; and meantime we need not await his coming, but strenuously train our own wills and that of our children, especially the latter; instead of the old senseless methods of "breaking their wills," which, if actualized, resulted in making them mere ciphers.

HUDSON TUTTLE.

LEICESTER GIRLS.—Dr. Nichol's London Herald of Health has the following concerning the Leicester girls. It may serve as a hint to some American girl :

"Has the reader taken a walk to the racecourse during the present season on any Thursday evening, whilst the military band has been playing? It has been a sight difficult to parallel in any other town in one special feature; and that has been the number of pale, thin girls, with pinched waists, tight skirts, and with Jerseys displaying a sudden and impossible robustness of figure, absurdly out of proportion to the general slinness. A stout, healthy-looking lass, on such occasions, with a natural grace of figure, has been as rare a sight as a dead donkey. And why? Because in Leicester the ridiculous and ignorant notion has gained an alarming hold on the very many partially cultured feminine minds that to be stout is to be vulgar, and to be healthy looking is common and is not genteel." Then he expatiates upon the causes of things. "She has compressed her lungs by a corset, squeezed round her and snapped together with steel springs, beyond the possibility of the faintest elasticity. The lungs cannot expand. A small quantity of air enters by the mouth, which she cannot close by reason of the pressure, and enters the top portion of the lungs only, vitalizing fully but a very small portion of the blood. She naturally suffers from stitch, inflammation of the diaphragm, and many other painful and distressing complaints. Naturally she is delicate, and if a thin, pale face, and a slim figure answer her notions of gentility, undoubtedly she is very genteel. But she finds that this unnatural process of cramping has not an effect on one portion of her figure alone, it robs her of swelling curves, and general gracefulness of contour, it destroys that buxomness for which every true woman cannot but be admired. Thus in cheating Nature, she herself in time becomes cheated. Her purpose is defeated, and instead of being graceful she finds she is lank and gaunt. Then comes the greatest shame of all—burlesquing Nature, the mock-

ing and masquerading with the pride and beauty of womanhood. True beautiful womanhood, the noblest and most sacred thing in all God's universe, is turned into a sickening mockery, made of padding and shape improvers, the latter mimicing the blessed founts of Nature—the glory of a woman, and the sacred source of her highest happiness—with wire-gauze toys, at about sixpence halfpenny a pair!" This is very sad. But waist-squeezing is not confined to Leicester. We see it everywhere. No young lady who follows the fashion can possibly breathe half the air she needs, and must suffer the penalty sooner or later; but we do not see any particular harm in the other things, and they are certainly cheap at sixpence halfpenny a pair.

COMPOSITION AND HYGIENE OF MILK.—Milk consists on the average of

Water.....	87.5 per cent.
Casein.....	3.5 per cent.
Albumen.....	0.6 per cent.
Fat.....	3.5 per cent.
Sugar of Milk....	4.8 per cent.
Ash.....	0.6 per cent.

Total.....100.00

Milk from different cows varies, however, in quality. The water may vary from 84 to 92 per cent.; the fat from 2 to 5.5 per cent. The other constituents may vary in the same proportion. The specific gravity of milk varies from 1.029 to 1.033, and averages about 1.030. The reaction of milk in a normal condition is interesting; red litmus paper is made blue, and blue is made red. This is owing to the fact that it contains acid and neutral alkaline salts. Milk changes very quickly after leaving the cow, owing to the heat, and impurities in the air, which are readily absorbed; and for this reason, generally, it is healthier when perfectly new. We have known persons who could not take milk after it was a few hours old. As an article of diet milk maintains a high position, from the fact that it contains nearly all the constituents of a natural and perfect food. It is better, however, to eat it with some other food, especially bread and farinaceous arti-

cles, than to fill the stomach with it alone. Experiments made with great care prove that when a man eats milk alone much of it is never absorbed from the digestive canal. The reason is believed to be this: Taken in large quantities it coagulates in a hard mass, and the gastric juice does not penetrate it. Eaten with bread it is so divided that this does not happen. To those invalids who use milk largely, this hint will be valuable.

WELL BORN.—Rev. Robert Collyer gives us the secret of his fine health in one of his lectures, and shows us that his father and mother were physiologically married. He says:

"It is a great thing for a man to be well-born, for, as the proverb runs, you cannot make a whistle out of a pig's tail. Only when Mr. Lincoln said this once in a speech at the West, an ingenious Yankee sent him such a whistle by the next mail. Still this is the truth to which the proverb points, that what we call good blood is one condition of success in life; and this, I think, the Collyer clan can claim. But we cannot claim it as the Adamses can, and the Quincys, and the fine old families on this river, for we go back to the grandfathers and the grandmothers, and there we stop; and both the men were sailors, and both were lost at sea. So what I mean by being well born is this, that my father was one of the most healthful men I ever knew, and my mother one of the most healthful women, and he was brown and she was blonde. My father's eyes were dark and soft, and my mother's were blue, blend-

ed with gray, and could snap fire and make things boom. The family nose juts out strong, and matches the family chin; and, as I heard Mr. Emerson say once, there is a great deal in noses.

"My father was as good a smith as ever stood at an anvil, and that was all. He had no other faculty, except that of striking a tune in the little meeting house; and you were not sure what the tune was going to be until he got to the end of the first line. But my mother was a woman of such faculty, though she could hardly read or write, that I believe if she had been ordered to take charge of a 70-gun ship and carry it through a battle, give her time to learn the ropes and she would do it. She had in her, also, wells of poesy and humor, and laughter so shaking that the tears would stream down her face; and a deep, abiding tenderness, like that of the saints. And this they had in common, they were as free from infections as the stars. The most woful fevers would break out in the cottages all about us and decimate the neighbors, and they were always on hand to help, going and coming as the sunshine goes and comes, never thinking of changing their garments. Yet they never caught a fever, nor did any of their children, or felt the slightest touch of fear. This is how I came at the guess that we were well-born. They were so healthy, and not like in like, as the poets say, but in difference, and the mother was beyond all question the better half in those finer powers on which the children have to draw for their success in life. Moral, don't marry a doll."

STUDIES IN HYGIENE FOR WOMEN.

OUT-DOOR OCCUPATIONS FOR WOMEN.—The London Phrenological Magazine says: "When the fact is thoroughly understood that a large proportion of women are suffering to-day from disease and ill-health, through the want of more out-door occupation, then, and not until then, will facilities

be given to enable them to obtain thorough instruction in those pursuits which are not only remunerative but conducive to robust health.

"That woman can do any remunerative work in agriculture or food cultivation is a point of conjecture in many minds; farming being considered one

of the things to which they cannot attain. But we propose showing that what has been done successfully in a few cases in this department of work by women, is rapidly becoming a more general vocation. We agree with the writer who says he sees no reason why women of capital, and women to whom land has descended or been suddenly left upon their hands, should not take to the work and carry it out with success.

"Women are known to cultivate their gardens and superintend their green-houses for pleasure; why should they not be able to do so for profit, and make it a serious pursuit for earning a livelihood? At the last census there were no fewer than 2,200 women farmers in England and Wales, some of whom took the first prizes offered by the Royal Agricultural Society. Mrs. Millington is a worthy example of a lady farmer. She has shown by the result of years of good management that she possesses great energy, perseverance, and power of organization, so that in 1870 she successfully competed and carried out the conditions of the first prize, which were—general management, with a view to profit, productiveness of crops, suitability of live stock, management of grass-land, state of fences, gate-roads, and general neatness. She is not the only example we could give; as one of the best farms in East Lothian has for some years been under the successful management of a lady.

"There are but few departments in out-door work for which women cannot fit themselves if they choose, while there are many branches specially adapted to their patience, intuition, and keen sense of touch, or 'delicate-fingeredness.' Many women who believe that industry is the foster-mother of social virtue, who have found that Monte Cristo's fortune is not showered upon all alike, have discovered that their motto must be 'To work and win,' and have made themselves Queens of the Meadow by being early and late in the field and dairy."

THE HYGIENE OF TOWELS. — *Mr.*

Editor—Will you please give your readers something on the Hygiene of Towels. It would be a new subject, and interesting at least to a constant reader.

ANS. We thank our correspondent for a subject on which at least a brief article can be written. In the first place, as to material. A towel should be made of linen, and except for display need not be very large; but it ought to be thick and soft. Linen is best because it absorbs water, because it is a material which wears well, and because it becomes soft after a little use. Towels should be kept clean and sweet by careful daily washing. Persons with skin diseases, and also with any infectious or contagious disease, should have their towels disinfected after using, and no one else should use them. Indeed it is better for every person to have a towel for his or her own use. There is a feeling of dislike that comes over almost every one who is obliged to wipe on the towel another has used, similar to the feeling that would arise if one was compelled to eat on a plate used by another, without its having first been washed. Of course towels should be thoroughly washed, dried, and ironed. Many persons iron towels, fold them, and place them away before they are thoroughly dry. This is an error, and sometimes leads to results not expected. In this damp condition there is a mold which forms on them called "oidium," one variety of which causes a skin disease known as ring-worm. In using such a towel, if the skin is in just the right condition, the mildew which comes in contact with it takes root, like moss on the bark of a tree in a damp, shady place, and if not attended to properly at once it spreads over the whole body. The microscope shows perfectly that this disease is only a vegetable growth.

Women are the best, as they were the first, sanitary reformers, and perhaps some of our readers can add to the above some useful points which we may have omitted.

WOMAN'S GREAT SIN AGAINST HER BODY.—Gail Hamilton says: "So far

as women are concerned, total depravity is but the theological formula for fatigue. I rather think men may be bad in the grain. Wretch that I am to say that, when I my own self have seen so many who are as helpful and pleasant and 'nice' as women. Still we do see men who, in sound health and comfortable circumstances, are arrogant, fault-finding, and disagreeable, and who ought to be swept from the face of the earth; while the women who are hateful when they are happy are so few that they but emphasize the rule. Most women are bad only when they are tired. They have too much work to do, too much anxiety or responsibility to bear.

If we studied diseased minds as earnestly as we do diseased bodies, should we not find that sometimes a 'snarl' is like a cough or a cutaneous eruption, not itself the disease, but a symptom—an effort of nature to cure the disease; and that the true remedy is, not to stop it suddenly and thus drive the disease in upon the soul, but rather coax it to snarl itself out safely, and apply our remedies to the deep seat of life? When the soul is in high health and serenity, the unpleasant symptoms will all disappear."

MILK VS. BEEF.—Mrs. I. writes to ask the difference in nutriment of a pound of beef and a pound of milk; to which we reply: A quart and a half of good, fresh, new milk is equal to a pound of beef in its nourishing qualities. If the milk costs four cents a quart, and the beef sixteen cents a pound, then the milk is much the cheaper food. It is also cleaner and handsomer in its appearance, and there is a decided saving in preparing it. Milk needs no cooking. It costs something to cook beef, and there is considerable waste in the process. Whoever has observed a steak broiling and not noticed how the fat falls into the fire and burns in a blaze. Then the milk, if fresh and pure, is more healthful for the consumer. All flesh meat contains more or less effete matter, and some of this is deadly poison, if we may believe the chemists. If we were to take it in

large quantities we should suffer more than we do. We do not now know how many of the minor ills of life come from this source. Milk, brown-bread, and fruit form almost an ideal diet. Milk is best when new and fresh, and from healthy, properly-fed cows. It is a stepping-stone from a diet composed of animal food to a vegetable diet. The extent to which milk and its products are used as a food, may be imagined from the fact that there are 13,000,000 cows in the United States.

WASHERWOMAN'S ECZEMA.—Women who wash a great deal and use strong soap sometimes get sore hands, a kind of eczema, which is very troublesome; the epidermis falling off, the inflammation extending to the root of the nail, so as to prevent its healthy growth, and often an intolerable itching which prevents sound sleep at night. It is often difficult to cure unless work is stopped, which is generally impossible.

The cause is to be found in the use of the strong soap, and keeping the hands wet for a long time. Soap and water seem to be a sort of poison to this disease. As a palliative it is a good thing to oil the hands thoroughly before putting them into the water. We have known a mother to wash her children in the same strong soap she used in washing dirty clothes, and to bring out on some of them a serious eczema, which could not be cured till the use of this soap was discontinued. The mother thought it could not be the soap did it, because one child escaped the disease. It was explained to her that this child was a very healthy one, and his skin was not sensitive like that of the other children, and so it escaped. Some persons will have a violent eczema if they wear a red flannel undershirt; a few others if they eat strawberries. This is one of the most common of the skin diseases, and has several stages which differ materially in their appearance. Sometimes it becomes chronic, and lasts for years. It is not "catching." The treatment varies so much in the different stages that it is impossible to give any hints for

managing it, as what is good in one stage may be very bad in another.

GRAPES AS FOOD.—We have often urged the value of grapes as food. With the abundance of this fruit grown in this country, but little attention has been paid to its value as an article of diet, either in health or in disease. Grapes contain a considerable amount of hydro-carbonaceous matter, together with potassium salts, a combination which does not tend to irritate, but, on the contrary, to soothe the stomach, and which is consequently used with advantage even in dyspepsia.

According to Dr. Hartsen, of Canhes, in France, who has recently contributed an article on the subject to a foreign medical journal, the organic acids in grapes, especially tartaric acid, deserves more consideration than they have generally received. Their nutritive value has, he thinks, been much underrated. It is known that they are changed to carbonic acid in the blood, and possibly careful researches may show that they are convertible into fats. Dr. Hartsen thinks that they should be ranked with the carbo-hydrates as food. They have been found a valuable diet in fever, and the success of the "grape cures" in the Tyrol and other parts of Europe appears to show that they are positively beneficial in a large number of diseases.

ILL-LUCK AND HEALTH.—Ill-luck is proverbially asserted to run in some families; and the proverb is one of that kind, born of popular belief, frequently found to possess a certain basis of fact. There is no reason why a particular nervous, or muscular, or functional deficiency, not distinct enough to be easily apparent, but sufficient to keep a man continually in the rear in the struggle for existence, may not be passed down from father to son during several generations. Adversity and ill-health are undoubtedly often conjoined in individual experiences, and "the health-cure" may transform business depression into prosperity. The London Lancet suggests an application of the same remedy to those members of

a family who may seem to have inherited the family ill-luck. A practical difficulty is that the "unlucky" person is the last to admit his own deficiencies, and no physician's diagnosis of his case is likely to meet with any credence.

At least half of the bad luck we see would be prevented by preserving the health, and the other half by education.

WORKING HABITS OF LORD PALMERSTON.—Lord Palmerston worked standing, not to say walking. He would have a couple of high desks in his room. On one lay his paper, on the other (as far removed as possible) his inkstand. He considered the little exercise which he was thus compelled to take in order to fill his pen as tending to insure a brisk flow of ideas, as well as to give slight pauses for reflection and comparative rest.

Real rest Lord Palmerston never gave himself, except when he had a bad cold. He would then allow himself a holiday to be spent by the fire, in a cozy arm-chair, in company with a three volume novel, the more "sensational" the better. If I remember rightly, the "Woman in White" gave him some hours of intense enjoyment.

CURRENT LITERATURE.

—O:—

IS CONSUMPTION CONTAGIOUS, AND CAN IT BE TRANSMITTED BY MEANS OF FOOD? By H. C. Clapp, A. M., M. D. Boston: Otis Clapp & Son. Price \$1.25.

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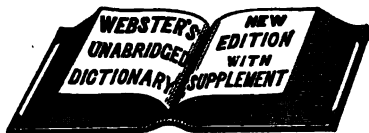
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CONTENTS FOR FEBRUARY, 1881.

GENERAL ARTICLES.

PAGE

Man the Master of Circumstances.—By J. Mortimer Granville.....	25
Marriage between Sickly Persons.....	27
Cultivating Sight-Memory.—By Francis Galton.....	29
Costless Ventilation.—By Dr. P. Hinkes Bird.....	30

OUR DESSERT TABLE.

Two Characters—Progress.....	32
------------------------------	----

TOPICS OF THE MONTH.

Record of Hygienic Progress.....	33
Filthy Streets.....	34
The Brown Bread Question—Is Sickness Necessary?.....	35
The Food Question—A Demand for Knowledge.....	36
Epidemics.....	37

STUDIES IN HYGIENE FOR WOMEN.

Women as Sanitary Reformers.....	37
A Healthy Voice—A Good Idea.....	38
Laundry Epidemics—Injurious Effects From Tea-drinking.....	39
Kitchen Economy—Current Literature.....	40

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THE HERALD OF HEALTH.

FEBRUARY, 1881.

MAN THE MASTER OF CIRCUMSTANCES.

BY J. MORTIMER GRANVILLE.

THERE is a humiliating view of human nature and life, which regards men and women as creatures of circumstance. Every philosophy must recognize that both mind and body are influenced in a remarkable degree by their surroundings, and that the conditions of growth determine, or at least largely qualify, their development; but this is far short of saying that man is not only by accident, but by design, simply what the influences at work around him and the forces that operate on his physical and mental organism combine to make him. The hypothesis crude Materialism propounds represents mankind as constituted of lumps of clay cast into the midst of a scene where everything—except the plastic being man—is hard, and exercises a molding power over character, while human nature alone is passive and im-
pressible.

There is always value in a doctrine or view of life which has survived the test of ages, and there can be no question but that there is truth in the dogma of Materialism. Let us see what that truth really is. We know that as to his physical nature man is, in fact and experience, largely influenced by the food he eats, the air he breathes, and the conditions which compel the development of certain parts of his organism, while they allow others to lie dormant. The savage, who lives principally on the game he hunts, will be essentially animal in his type, and

while those powers and faculties which are called into action by his pursuits are vigorous, others, not so immediately useful, will be neglected. The like is true of the dweller in cities, who has his food brought to him, and in whose dietary gross substances are to some extent replaced by more refined and less animalizing elements of nutrition; he can scarcely vie with the savage in quickness of eye and fleetness of foot, but he surpasses him in powers better adapted to the needs of civilized life and a higher mental development. The brain is just as amenable to the laws of development as any other part of the body, and the character is in large measure the outcome or moral reflex of the brain.

Again, the whole being of man is influenced by the associations amid which he is placed; the sounds, the sights around him are factors in his personal development. The type of humanity found on the sea-coast differs from that encountered in inland districts, and every characteristic form of *locale* produces its special results. Not only does the habit of life affect the organism, but the impression wrought continuously by external objects exerts a controlling formative influence by directing the thoughts into certain channels and, so to say, making grooves for, and giving certain turns and twists to the mind. It is easy to see how widely different the sympathies and emotional nature must be in

the case of a being brought up amid the wild associations of a boisterous clime, from that of one bred under the silent suasive influence of a scene seldom disturbed by the stronger forces of the physical world.

Peculiarities of development wrought by the operation of external circumstances on individuals may be reproduced by inheritance in their offspring, and in this way what were at first personal traits come to be family and even national and racial characteristics. These, in process of years, are modified by surrounding influences, changes of scene, and contact or mingling with other types of character, so that at length stock features of development in body and mind are blended or confused, and it is difficult, if not impossible, to trace them back to their several original sources. Thus far we see men and women may be, and in truth are, creatures of circumstance.

The student of nature finds, as he traces the development of body and brain in the animal kingdom, increased perfection of special organs, side by side with the appearance, or improvement, of certain faculties. For example, as the eye, the ear, the nose, and the tongue and palate are more constantly and perfectly developed, the special senses are found to be present in higher form. In the same way, though not quite so directly, the development of certain portions of the brain is parallel with the exhibition of faculties which constitute the phenomena of mind. The observer is fully justified in reasoning by induction, and assuming the connection of the physical and mental facts as cause and effect; but he is not justified in pretending to be able to decide which are the causes and which the effects. No law is more clearly embodied in nature than that which makes the development of an organ dependent upon its use.

Well-meaning but short-sighted persons have gone astray and done mischief by rejecting the teachings of Darwin. The doctrine of Evolution finally disposes of the fundamental dogma of the materialistic philosophy by show-

ing that no organ continues to be developed when it has ceased to be used, and none is wanting when there is need for it. The blacksmith develops the muscles of his arm by use in his trade. The spur of the cock has dwindled down to the mere rudiment of an organ of defence since the animal has been domesticated. The history of life and organisms shows beyond question that the lower animals have in a very marked degree been, in this way, creatures of circumstance, losing what they did not require, and developing organs adapted to their special needs. The simple reasoning of analogy explains that what has happened with the body has happened with the brain. Man has received a highly developed brain because he has also received a mind to use it. Brain has been suddenly developed to a high degree of perfection for the service of mind, instead of mind being nothing more than the outcome of brain. If the latter were the fact, the chain of development would have been perfect; as it is, scientists search in vain for the missing link. Spirit and mind have appeared suddenly.

If mind were the mere outcome of matter in the form of brain, every one with a large and healthy headpiece should be intellectual. The children of well disciplined and virtuous parents ought to be docile and virtuous; unless compelling circumstances made them otherwise, and even then the hereditary leaning to virtue would be evident. We know this is not the fact, and the conviction is forced upon us that brain is not the essence of mind, but only its agent. Meanwhile the mind has no other instrument of expression than the brain; so that, even if a man with a small or imperfect brain happens to have a large and powerful mind, he cannot show himself the possessor of an intellect in excess of his brain power. The study of cases of idiocy throws much interesting light on this subject. It is found by experts in the treatment of this most pitiable class of human creatures, that by discovering an avenue to the mind the intellect may be educated; in process of

time the results obtained in the way of enlightenment are very remarkable. The instrument existed, but the power behind, which should have brought it into action, was dormant.

Science has nothing to teach which should tend to unsettle the faith of any man in the belief that there is a soul or a mind—call it what we please—behind the veil of the flesh, and to which the physical and mental faculties of humanity are the means of expression and intercourse with the outer world. The more perfect the instrument, the wider its compass, the better its tone, the higher in point of excellence will be the function it performs; but neither the range of the performance nor its character can be a certain measure of the power behind; the defects observed may be either the fault of the instrument or the deficiency of the moving energy.

We are "creatures of circumstance" up to a certain limit, and circumstances exert a powerful influence on both our bodies and minds; but this fact neither explains nor excuses the faults of individual character—still less does it lessen the weight of personal responsibility. Those who seek refuge from an accus-

ing conscience—reproachful for neglect—in this hypothesis, are looking for protection where none can be found. It is the bounden duty of man to emancipate his being from the thralldom of surrounding influences. It is fortunate when these are good; but no merit can then arise from the effect they produce on his character. The noble part to play is to "get the better of circumstance" and triumph over depressing and distracting forces which war against the interests of the soul.

The infinitely humiliating figment that man's nature is wholly plastic, is one which should be repudiated by the instinct of self-respect. We know and feel in our inner consciousness that we can buffet the waves, and struggle long and valiantly for life, even if we cannot reach the shore. Much mischief has been wrought on weak minds by the craven plea that man is the creature of circumstances. It is time to fling that sinister aphorism to the winds, and replace it by one of bolder and more pregnant import. Man is the *master* of circumstances. Those he has not himself created he can subjugate, and employ as means to his own noble and honest ends.

MARRIAGE BETWEEN SICKLY PERSONS.

ONE of the most important conditions of a happy marriage is the health of both parties, but most especially that of the wife. Experience teaches that the union between two sickly persons is, in the great majority of cases, only a sad misfortune, partly in itself, but principally on account of the miserable sickly children likely to be produced. It would be very difficult to forbid such unfortunate unions, for the most powerful despot can not control the inclinations of two lovers, or set aside the interest of love; but public sentiment and the teachings of hygiene may do much to prevent them, and it should forbid a maiden with a pelvis so small that parturition can only take place through the Cæsarean

section to marry, and the physician may on every proper occasion teach the danger of such marriages, for it is his duty to do so. The press should also express its opinion strongly against them.

The old Franks said rightly, "a consumptive who has long been unable to fulfill the duties of citizenship is seized with a desire to propagate his race. What wilt thou do poor soul? Is it not enough that so many hands must work for thee, and canst thou also not for thy race take some care that thy fatherland shall not be burdened by thy feeble offspring; strive with all of thy might, if it is possible to regain thy health, and then thou canst say, I will give to my country a citizen who is abl

to fulfill his duties. Canst thou not do this, O unfortunate, then spare that society in which thou livest, and so long as thou art unservicable to the community with thy labor make thyself servicable by restraining thyself from adding any more like thee to the world."

Notwithstanding the unhappy influence of ill health upon the married life, it is still greater upon children who may be born of such a union. Let us consider the matter more fully. It is well known that a disease which is fixed in any family, may be inherited by the children, and if one generation or a number of members of one generation are free from the disease, it shows itself in an increased degree in the next. The more a family afflicted with such disease, marries with foreigners, or those with foreign blood the sooner is the disease washed out and brought to an end. In the breeding of our domestic animals we proceed upon the principles of the mixing of races in order to promote the health of descendants, and upon those principles should those proceed who wish to generate strong and vital offspring. The life of the civilized man is so complex, and his social relations permit so little the bringing together the married pair according to the laws of rational breeding, that it is only possible to forbid marriage between those afflicted with most serious maladies. Among those diseases which ought to prevent marriage is epilepsy. In fact an epileptic married man may do a great deal of injury in his family, and it were better that one suffering from a high degree of it should abstain from marriage.

Epilepsy is invariably transmitted to the descendants, but the capacity of this disease to transmit itself, in a most extraordinary manner, by psychical contagion is so great that as much injury may be done in this way as by inheritance. Diseases of the brain are in many cases inheritable. Rightly, then, must one with an existing tendency to serious brain disease abstain from marriage. When consumption exists in the father or in the mother the tendency for it to pass over to the next generation is

very great. Scrofula and hemorrhoids are likewise inheritable diseases. They are so deeply rooted in our social and human relations that it seems hardly possible under present conditions to eradicate them. The best marriage laws can do little in the diminution of these physical evils, because we are not able to compel marriages in accordance with the laws of nature and correct breeding. The inclination to suicide is always transmitted from parent to child. This has been proved by a whole series of observations. Suppose that we were to prohibit marriage to any one whose father or grandfather or greatgrandfather had been a suicide? the person would assert his rights and the scorn of the whole world would be brought down upon the law. Cancer has been considered a disease which ought to be in any given case a hindrance to marriage. This is hardly necessary, because the person with cancer rarely thinks of it; it seems to hinder itself, besides it would be so difficult to diagnose such a case early enough. Many blood diseases are transmissible, and ought to be an obstacle to marriage; but there is no power in society to make it so.

Among all inheritable diseases syphilis transmits to posterity the most sad results. This has been proved over and over again by hundreds of observers. It ought to be insisted upon that any person suspected of this disease, should, before marriage, produce a satisfactory certificate that it does not exist. One of the most certain means of diminution of syphilis is an early and well chosen marriage.

A MAN'S greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose in life, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say.

CULTIVATING SIGHT-MEMORY.

BY FRANCIS GALTON.

THE forms of the visualizing faculty which we ought to aim at producing appear to me to be as follows.

The capacity of calling up at will a clear, steady, and complete mental image of any object that we have recently examined and studied. We should be able to visualize that object freely from any aspect; we should be able to project any of its images on paper and draw its outline there; we should further be able to embrace all sides of the object simultaneously in a single perception, or at least to sweep all sides of it successfully with so rapid a mental glance as to arrive at practically the same result. We ought to be able to construct images from description or otherwise, and to alter them in whatever way we may please. We ought to acquire the power of combining separate, but more or less similar, images into a single generic one. Lastly, we should learn to carry away pictures at a glance of a more complicated scene than we can succeed at the moment in analyzing.

There is abundance of evidence that the visualizing faculty admits of being largely developed by education. The testimony on which I would lay especial stress is derived from the published experiences of M. Lecoq De Bosbaudran, late director of the Ecole Nationale De Dessin, in Paris, which are related in his "*Education de la Memoire Pittoresque*." He trained his pupils with extraordinary success, beginning with the simplest figures. They were made to study the models thoroughly before they tried to draw them from memory. One favorite expedient was to associate the sight-memory, by making his pupils follow at a distance the outlines of the figures with a pencil held in their hands. After three or four months' practice, their visual memory became greatly strengthened. They had no difficulty in summoning images at will, in holding them steady, and in drawing them. Their copies were executed with marvelous fidelity, as attested by a commission of the Institute, appoint-

ed in 1852 to inquire into the matter of which the eminent painter, Horace Vernet, was a member. The present Slade professor of fine arts at University College, M. Legros, was a pupil of M. De Boisbaudran. He has expressed to me his indebtedness to the system, and he has assured me of his own success in teaching others in a similar way.

I could mention instances within my own experience in which the visualizing faculty has become strengthened by practice; notably, one of an engineer, who had the power of recalling form with unusual precision, but not color. A few weeks after he had replied to my question, he told me that my inquiries had induced him to practice his color-memory, and that he had done so with such success that he had become quite an adept at it; and that the newly-acquired power was a source of much pleasure to him.

The memories we should aim at acquiring are chiefly such as are based on a thorough understanding of the objects observed. In no case is this more surely effected than in the process of mechanical drawing, where the intended structure has to be portrayed so exactly in plan, elevation, side view, and sections, that the workman has simply to copy the drawing in metal, wood or stone, as the case may be. It is undoubtedly the fact that mechanics, engineers, and architects possess the faculty of seeing mental images with remarkable clearness and precision.

A few dots give great assistance in creating an imaginary picture, as proved by our general habit of working out new ideas by the help of marks and rude lines. The use of dolls by children also testifies to the value of an objective support in the construction of mental images. The doll serves as a kind of skeleton for the child to clothe with fantastic attributes, and the less individuality the doll has, the more it is appreciated by the child, who can the better utilize it as a lay figure in many different characters. The art of strengthening visual, as well as every other form

of memory, lies in multiplying associations; the healthiest memory being that in which all the associations are logical and toward which all the senses concur in their due proportion. It is wonderful how much the vividness of a recollection is increased when two or more lines of association are simultaneously excited.

It is a mistake to suppose that a powerful exercise of the will can vivify a faint image. The action of the will is negative, being limited to the suppression of what is not wanted and would be in the way. It cannot create thought, but it can prevent thoughts from establishing themselves which lead in a false direction; so it keeps the course clear for a logical sequence of them. But if appropriate ideas do not come of their own accord the will is powerless to evoke them. Thus, when we forget a familiar name, it is impossible to recall it by force of will. The only plan in such cases is to think of other things till some chance association suggests the name. The mind may be seriously dulled by over-concentration, and will only recover its freshness by such change of scene and occupation as will encourage freedom and discursiveness in the flow of the ideas.

All that remains to be said refers to the utility of the visualizing faculty, and may be compressed into a few words. A visual image is the most perfect form of mental representation

wherever the shape, position and relations of objects in space are concerned. It is of importance in every handicraft and profession where design is required, because workmen ought to visualize the whole of what they propose to do before they take a tool in their hands. This, the village smith and the carpenter, who are employed on our jobs, require no less for their work than the mechanician, the engineer and the architect. The lady's maid who arranges a new dress requires it for the same reason as the decorator employed on a palace, or the agent who lays out great estates. Strategists, artists of all denominations, physicians who contrive new experiments, and in short all who do not follow routine have need of it. The pleasure its use can afford is immense. I have many correspondents who say that the delight of recalling beautiful scenery and great works of art is the highest that they know. Our bookish education tends unduly to repress this valuable gift of nature. A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions and justice to our generalizations, is starved by disuse instead of being cultivated in the way that will bring most return. I believe that a serious study of the best method of developing the faculty of visualizing is one of the many pressing desiderata in the new science of education.

COSTLESS VENTILATION.

BY DR. P. HINCKES BIRD.

A CONSTANT supply of fresh air is so important to our well-being, and in the prevention and cure of disease, that the subject needs no comment; an attendance, however, at any public meeting is only necessary to convince how much this axiom is ignored, or, if admitted, how unsuccessfully met; "crowded to suffocation" indeed, being the conventional term used to express a full assemblage.

For some time I recommended to my patients the plan of opening the window-sash at the top, and stretching out on a frame a corresponding depth of tarlatan, to intercept blacks and prevent draught; but the principle is wrong and the result was unsatisfactory, as the draught is directed downwards on the sitter, and not upwards towards the ceiling; the screen, too, is anything but ornamental, and

becomes clogged with blacks, so as to require removal and repair.

The method I now use is simple, economical, quite free from draught, and does not get out of order. Raise the lower sash of the window, and place in front of the opening at the bottom rail a piece of wood of any approved depth—from two to three inches is sufficient—this leaves a corresponding space between the meeting rails in the middle of the window, through which the current of air is directed upward towards the ceiling; heavy blacks cannot ascend with the air, which is driven so high as to be warmed before it descends.

The principle may be modified in various ways, making the bottom frame of wire blinds supersede the strip of wood, or if this be placed above and the top sash drawn down to a corresponding depth the same result will obtain; in a word, open the lower sash of the window two or three inches, and block it up anyhow, and the air enters the space in the middle and is carried to the ceiling.

The opening between the meeting rails will doubtless be found to admit more air than the various patented plans so erroneously applied to the top of the sash, whether of wire gauze, perforated zinc, or glass louveres; and while I am satisfied of a constant current of fresh air inwards, I am disposed to believe that occasionally there is a passage of heated air outwards, in which case the latter is always at the sides of the window, the fresh air rushing in at the center; however, provision should always be made for the escape of heated foul air from the ceiling, through a large valvular opening in the flue or elsewhere.

It will be seen that this simple plan is adapted for the cottages of the poor and the mansions of the rich: in the latter, however, the draperies must be arranged so as not to interfere with the current of air towards the ceiling: it may be used in any weather, day and night, summer and winter; indeed, in the house of a medical friend, to whom I had demonstrated the plan, to insure constant action the window of his re-

ception room has been nailed open, and the same is the case in several rooms in my own house during the milder months of the year.

But, although the above plan answers for ordinary daily ventilation for windows without overhanging drapery, at night, with gas in crowded rooms, it is not at all equal to the occasion; in these cases I adopt the following, also costless, very efficacious, and which may be used with overhanging draperies.

At nine inches above the height of an ordinary person, say six feet six, place a small hook in moulding of shutter case farthest from the window on each side, and another two inches below the moulding on each side, in front of window-still; tightly stretch across the window a length of linen or calico, with small loops or rings to attach to the four hooks, leaving the calico nine inches larger than required to hang down loosely on each side: this forms what is, I believe, technically called by architects a "hopper." Throw up the lower sash as required, and draw the blind down to the lower rail of the window sash wherever it may be. The air enters in full volume, strikes against the broad surface of the calico, and is directed upward towards the ceiling. Here is the advantage of a window more or less open, with privacy and without draught. When not in use, this calico can be rolled up into a very small compass.

REPUTATION.—A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm it envelops. The character can only be soiled by what the man himself does, while the reputation may have mud thrown upon it by any wretch unmanly enough to want to injure the standing of another. We are to see that our motives are pure, our principles honorable, and our outward life governed by them, and then go about our duty calmly, confident that in the end they who unjustly seek to injure us will do us no harm.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
TWO CHARACTERS.

Twin drops together fall from heaven,
And strike upon a farmer's roof ;
Sundering they run, till one aloof,
To the Atlantic deep is given,
And one to the Pacific rolls.
So to a far and alien sky
Two infants from one cradle fly,
With different birthmark on their souls.

I.

We meet him ; in his cordial look
We see and feel a new sun rise,
Which sends an added glow to skies
Whence sorrow half the splendor took.

The cloud-racks hold a brighter gold,
New perfume wings the blithesome breeze,
And even in blackest clouds, he sees
The lining which they shall unfold.

As turns the sunflower to her god,
Our spirit in his smile expands,
And loosens round it all the bands
Which held us captive to the sod.

Our better angel seems to plead
For virtue's wintry skies had sealed ;
The violet goodness stands revealed,
Which thought itself a common weed.

He puts a life in everything—
In Hope, in Faith, and last in us ;
And glittering in the sky we swing
The sword he makes victorious.

II.

The other's eye diminishes
The world, which it can darken too :
Less sweet the heaven's discouraged blue,
And shadow all around us lies.

His owl-like wish proclaims the night,
Even where the Imperial splendor smiles.
His looks the innocent joy defiles,
Which blackens in untimely blight.

He sees this world a whistling ball,
Sent spinning on through cheerless space,
And life to man, an empty chase
For doubtful good, if good at all.

His supine spirit shames the brutes,
Who circle graceful through the days.
His eye on mirth can look disgrace,
And make the evil it imputes.

There sits an ever mocking sprite,
Whose swiftest comment is dispraise ;
Who by a glance the heart betrays,
And sullies with a stain the light.

He dwarfs this fair, romantic earth
To a shop-counter, where the shares
Enchantment offers lose their worth,
And spleen sees always gaining hers.

How through his talk the fluffy air
Thickens, where spindles ring in rows ;

The belted wheel, which near him glows,
Is scarce of vital warmth more bare.

We hear the hum of swarming towns ;
Crash through their streets the iron trains !
What matter ! wood or metal gains
If he his youthful dreams renounce.

God help them both ! Impartial love
Shall couch the blindness nor condemn
The faulty eye ; for both of them
One perfect sight in realms above.

PROGRESS.

Steadily, steadily, step by step,
Up the venturesome builders go,
Carefully placing stone on stone ;
Thus the loftiest temples grow.

Patiently, patiently, day by day,
The artist toils at his task alway ;
Touching it here and tinting it there,
Giving it ever with infinite care
A line more soft or a hue more fair,
Till, little by little, the picture grows,
And at last the cold, dull canvas glows
With life and beauty, and forms of grace
That ever more in the world have place.

Thus with the poet, hour after hour
He listens to catch the fairy chimes
That ring in his soul ; then, with magic power,
He weaves their melody into his rhymes,
Slowly, carefully, word by word,
Line by line, and thought by thought,
He fashions the golden tissue of song—
And thus are immortal anthems wrought.

Every wise observer knows,
Every watchful gaze sees
Nothing grand or beautiful grows,
Save by gradual, slow degrees.
Ye who toil with a purpose high,
And fondly the proud result await,
Murmur not as the hours go by,
That the season is long, the harvest is late.

Remember that brotherhood, strong and true,
Builders and artists, and bards sublime,
Who lived in the past and worked like you,
Worked and waited a wearisome time.
Dark and cheerless and long their night,
Yet they patiently toiled at the task begun,
Till, lo ! thro' the clouds broke that morning
light,
Which shines on the soul when success is won.

And, when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left,
Deposited upon the silent shore
Of memory, images and precious thoughts
That shall not die, and cannot be destroyed.

Wordsworth.

EDITORIAL DEPARTMENT.



NEW YORK, FEBRUARY, 1881.

WATER.

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
'Tis like quaffing a goblet of morning light."

The PUBLISHER does not hold himself as intruding every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

RECORD OF HYGIENIC PROGRESS.

—In October last, the editor of THE HERALD OF HEALTH addressed to a large number of colleges in the United States a request to send such reports or other materials as might inform him what systematic attention is given in these institutions to the subject of health and physical culture, with especial reference to students, with a view to making such quotations and notes as might be of general interest. The replies received indicate a general recognition of the duty of educators to give attention to the physical as well as intellectual welfare of students.

Amherst College ranks first in its attention to this subject. It is the only college, so far as we know, in which there is a professorship of Physical

Education and Hygiene on a par with the other chairs. The annual reports of this department of the college have already familiarized the public with the system there pursued. Before us are two reports by Prof. Edward Hitchcock : "Hygiene at Amherst College," and "The Department of Physical Education and Hygiene at Amherst College." They exhibit in brief the results of the system pursued since 1859, at which date it was introduced through the influence of President Stearnes. The results have been of great importance, not only to the college but to the cause of Hygiene everywhere, since systematic reports have been made furnishing important data for the guidance of other institutions. We have in previous years published the substance of these Amherst reports, and add here only a brief statement from Dr. Hitchcock's reports of 1879, stating the circumstances under which the department was founded.

"During the early administration of President Stearnes, the apathy in relation to bodily health, the sad deaths of two promising young men, and the breaking down in health of others just at the end of their college courses, impelled him to protest against these failures as unnecessary, and to demand that the students should receive discipline in the care of their bodies as well as their intellects, and that the government of the college should give a proper attention to physical health, as well as to the culture of those powers for which departments were ordinarily created and endowments made. The idea was also impressively set forth by him, that, without the support of well-developed bodily powers and functions, the mental faculties could not reach their full development. To his mind, there could be no perfect manly character and culture without the proper blending and harmonious development of the three elements, the bodily, mental,

and spiritual. In the year 1859, the sixth of his administration, the trustees of the college, by his advice, created a department of physical education and hygiene."

From the Massachusetts Agricultural College, also located at Amherst, comes a letter from President Stockbridge, briefly stating the method of physical culture in that institution. Though far less elaborate and extensive than that at its neighboring college, it seems to us to possess one most important advantage, viz: it is all out of doors. President Stockbridge writes: "All our students are required to work on the farm six hours in a week, and they have military drill three hours. The results are strong and healthy physical developments and a corresponding mental force and activity."

From the Indiana Asbury University, Greencastle, Ind., we have a vigorous plea for military drill as a means of physical education. President Martin writes:

"390 students are in attendance here. Our Freshman and Sophomore classes are sent to the Prof. of Military Science and Tactics between two and three hours a week for drill. This embraces instruction and exercises in the school of the soldier, do. of the company, do. of the battalion. Also in artillery exercise, and during winter in those of dismounted cavalry. Students in other classes are allowed to volunteer, and many of them do so. The object is not so much to make soldiers of them—though many of them become really expert, and the officers especially could take a squad of raw recruits and organize and drill them about as thoroughly as is done at West Point—but to promote their physical culture and well-being as students. The 'setting up,' and 'straightening out,' and 'handling' of them by the Commandant and those acting under his instructions is of inestimable value in regard to their health, general bearing, and all that pertains to manliness and good physique.

"Its advantages as a gymnastic are incomparably more favorable than any other that has ever been invented.

Rowing, ball playing etc., etc., are liable to serious objections, and often over done. It is not possible, when properly conducted, to bring the same objections to our system. It is popular among our students, and though entered upon with some hesitation, has been so well managed by Capt. Wheeler and by Lieut. Hamilton, (now in command), that we would as soon think of discharging any other professor in the Institution, as trying to get along without one in charge of our Cadet Corps. I may say the same was my experience when in charge of the West Va. University, with Captain H. H. Pierce, U. S. A., as commandant of cadets. Of course not every military officer is just the man for such a position. It is important he should be just as strict with them when on drill as parade, as is the case at West Point, and yet when off duty be affable and agreeable with the students, and in short as a gentleman be altogether such as will secure their esteem and confidence. Failure in this is, I think, the chief cause why in some cases this system has not succeeded so well.

Very truly yours,

ALEX. MARTIN, President."

We shall continue in our next number, these notes upon hygienic culture in colleges and schools. The subject is a prolific and profitable one.

FILTHY STREETS.—By the man who has traveled in the Old World, the streets of the cities of the New are regarded as about half a century behind the age. In fine weather he views the miniature mountains and valleys that their surfaces present as the evidences of backwardness in civilization. He may be wrong; probably he is. But the condition of the streets in New York City, say, during the winter, is a standing disgrace to the public authorities, and in a degree—though the responsibility is further removed—to the public themselves. Badly cleaned streets are sources of continuous inconvenience; but they are something more. Imagine a deep snow covering New York City, lying under a sharp frost of several days duration—suffi-

ciently long to become well mixed with the frozen mud particles on which it fell. Then a thaw comes, converting this composite mass of frozen mud and snow into liquid mud. To be bespattered with this filthy mixture when walking along the streets is bad enough, but this evil injures the clothes and temper more than the health. But how about the thousands of young men and women who every morning and night have to wade through several inches of slush to and from their work? The pale-faced young women who work in our factories and stores, and who from necessity or fashion wear thin shoes, suffer from the inefficiency of our street cleaning force beyond computation. All day long they sit or stand with wet or damp feet at their work. The evil that follows does not show itself at once. It often comes months later in a hollow cough, a paler face, and a development of physical disorders which become chronic, and eventually fatal. Those who possess warm clothing, and above all, vigorous well-balanced constitutions can afford to ignore mud and wink at the neglect of street cleaning bureaus. We do not say that the streets of London or Paris are at all times what we should desire to see them; but they are never, in times of heavy snow-falls, let alone as are those of New York. The duty of governments is to legislate for the good of the people. When the municipal governments of the United States prove by their acts that they exist for the people and not for politicians, we shall have better ordered streets and a lower death-rate.

THE BROWN BREAD QUESTION.—A new association which has been formed in England, whose *raison d'être* seems to be the diffusion of knowledge on the value of brown bread as an article of diet, has created some little sensation amongst our friends across the Atlantic. This is no doubt partly due to the fact that Dr. Richardson, the well known advocate of temperance, lends his powerful name and personal aid to the association. Some of our American papers have also commented on

the "brown bread movement," and, as might be expected, have shown a great diversity of opinion on the subject. We met with one line of argument in favor of white bread in a New York daily paper, which if not original is at least characteristic. Desiring to be eminently practical, the writer asked his readers to compare the achievements of nations that eat white bread with those that eat brown, and then judge as to which is best. England and America—two white-bread consuming nations—where are their equals? Without pausing to consider whether it is because or in spite of white bread that great nations have arisen, or whether really they did not until recently live almost exclusively on brown, this writer jumps to the conclusion that white bread is at the bottom of all the cardinal virtues, and in exultation rushes on and says: Q. E. D. Opinions differ as to the causes of the rise of nations. If you talk with one Englishman about the chief cause of the greatness of his country he will say, perhaps, that it is the roast beef for which his land is famous. Another, a devotee of Bacchus, will ascribe his nation's greatness to its fine old ale. Another will say that it is the insular character of the land, coupled with the blending of races at, and prior to, the invasion by William the Conqueror. It is said of Queen Victoria, that when questioned by a foreign potentate, she took a Bible and handing it to him said: "This is the secret of England's greatness." But these theories, we learn, are all wrong. The real cause, after all, is white bread. We need not here discuss the merits of white and brown bread. That has been done by us before. Our only purpose now has been to point out the weakness of the cause of anti-brown-bread men when they have to descend to such weak arguments as we have attempted to explode.

IS SICKNESS NECESSARY?—A platform orator said in New York recently, that sickness must be borne, and is one of the pre-requisites of a higher, nobler, and more perfect humanity. While he regarded a condition of sick-

ness as very undesirable for the individual, yet the man who deems it a privilege to sacrifice himself for the good of humanity will rejoice that his sickness is the means of affording experience for the treatment of similar diseases in others. Now, this is a very unselfish position to take up; but there is another side to the question. We would ask, who does the most good for humanity? the man who falls sick, and thus affords a base of experimentation for the doctors, or he who so studies and cares for his health, as to afford example and precept to his fellows? Suppose a concourse of men are rounding a dangerous hill beneath which is a precipice and where the way is tortuous and difficult. Who renders the most practical service to his companions—the man who falls down the precipice and shows how the hill should *not* be rounded, or he who walks safely, and by his advice and firm steps points out the way for the others? We should say the latter. It is a mistake to suppose that sickness is a “pre-requisite of a higher and nobler and more perfect humanity.” If we ever get this ideal humanity it will be in spite of sickness, and not in any way because of it. That man who passes through life without a day illness does far more for humanity—other things being equal—than he who is occasionally or frequently sick.

THE FOOD QUESTION.—A free lecture on “Food,” was announced recently at the Cooper Union, New York, and it was also announced that the lecture would be illustrated. It was, we imagine, rather disappointing to the large audience which assembled that the lecturer dealt with “Food” only indirectly. He did not meet the subject fully and fairly, telling his hearers why this must be eaten and when, and why that should be eschewed. The lecture was really on “Food Supply,” which to some people—theorists and others—is an important question. But the people of the country want to know more about the intrinsic qualities of the food they eat. They should be taught that it is bad for the health of

a man who sits on an office stool all day to bolt hot rolls, mutton chops and coffee *ad lib.* for breakfast. They want to be taught that between dyspepsia and injudicious eating there is not only a slight connection, but that the one is the inevitable result of the other. A few practical and elementary lectures on food and human physiology to the common people, would do more real good than any number of statistics hurled at the heads of sleepy auditors as to the pounds of beef raised in the different States. A few figures as to the quantities of nitrogen and carbon (with of course an explanation as to what is the function of these elements) contained in beef, mutton, wheat and oatmeal, would be productive of far finer results than a thousand lime-light views of nice looking, symmetrical short-horns, rotund and diseased porkers, such as the Cooper Union audience was treated to.

A DEMAND FOR KNOWLEDGE.—Knowledge in the possession of a wise man is the best stock-in-trade extant. Most useful knowledge is what may be called bottled up self-denial. But there is a great deal of knowledge which requires very little self-denial to acquire, and this, too, is amongst the most important and practical. To pursue a thorough college course creditably, and to become what we should call a scholar, needs an enormous amount of self-denial. Valuable as a complete college education is, it often happens that men who have received it are deficient in some of the more practical knowledge which is easily acquired; and lacking this their lives and powers are often wasted, because they are really rudderless. A knowledge of the simpler laws of health would prove of incalculable value to many young men and women to-day, who are wasting their lives because they are ignorant of facts which it would take them a very little time to become possessed of. There are hundreds of young men who could give the name to nearly every bone in one's body, who could draw a map of Jamaica, give the exact dimensions of Heligoland, trace the pedigree

of Queen Victoria back to the eleventh century, who know little about the functions of the liver and less as to its complaints and the simple ways to treat them. Now, it does not require much labor or self-denial to acquire a great deal of valuable information concerning the laws of health. But the rising generation care nothing for such knowledge, and their teachers do not impart it because it does not happen to be fashionable. Although it is not fashionable, the fact remains that a man who is reasonably well informed on such matters—who has realized the desirability of obeying the dictum, "Know thyself"—possesses an equipment for journeying through life that is far more valuable than any amount of money. Let our young men and women think of this.

EPIDEMICS.—People are very apt to blame public officers when such epidemics as diphtheria and small-pox, commit any very considerable ravages in a particular district. The blame

never lies with them so much as with the ignorance of the people. Everybody knows something of the devastating character of epidemics—that they often carry off the best-loved of a family, and that they have some connection with uncleanly habits, or unsanitary conditions under which communities live. But their knowledge is not sufficiently full as to precautionary measures to be taken. Recently, two children were taken with diphtheria in Fulton County, New York State, and died. Shortly after a family visited the house, and some children who were among the visitors actually slept in the same bed lately occupied by the dead. Thus the disease was spread, and the mortality which followed was very great. This was all traceable to what some might designate as culpable neglect on the part of those who should have shielded their children from disease. Unhappily the hand of the destroyer, as it appears in epidemics, generally falls heaviest on those who are in no way to blame for their spread.

STUDIES IN HYGIENE FOR WOMEN.

WOMEN AS SANITARY REFORMERS.
—Dr. Richardson in a recent lecture says: "Good wives would, in one decade, make domestic sanitation the useful fashion and order of the nation they purified, beautified, beatified. I quote this basis of wifely work and duty, because I feel more deeply, day by day, that until it is admitted, and something more built upon it, sanitary progress is a mere conceit, a word and a theory, instead of a thing and a practice. It is in those million centers we call the home that sanitary science must have its true birth. It is from those centers that the river of health must rise.

"We men may hold our congresses year after year, decade after decade; we may establish our schools; we may whip on our lawgivers to action of certain kinds; we may be ever so earnest, ever so persistent, ever so clever; but

we shall never move a step in a profitable direction until we carry the women with us heart and soul. Adam had no paradise in Paradise itself until Eve became the helpmeet for him. We ought not to blame womankind because it seems that women are behindhand in the work. They are not, in point of fact, behindhand at all; they are rather the forerunners of the race. Long before the word "sanitation" was heard of, or any other word that conveyed the idea of a science of health, the good, the cleanly, thrifty housewife was a practical sanitary reformer. Nay, if we come to the question of organization itself, we have in this country, in that admirable institution, the Ladies' Sanitary Association, the first of the great sanitary societies, which by its publications, its practical aid to mothers, its out-door recreative parties to the stived-up children of the metrop-

olis, and by various other means, has set an example which will one day be historical as a part of the great movement in the promotion of which we are engaged.

"There is not, therefore, one single difficulty in the way of making the woman the active domestic health reformer. The only thing that requires to be put forward is the method of bringing her universally into the work, and, if I may so express it, making the work a permanent custom or fashion, to neglect which would be considered a moral defect. The first suggestion is that the beginning of the crusade shall be a beginning that shall not drive, but lead; that shall not dictate, but patiently suggest.

"Women should ne'er be taught a thing unknown,

It should be credited as all their own."

"Nor can any finer or nobler occupation be imagined than is implied under this head of domestic care and nourishment of health. There are women who think it the height of human ambition to be considered curers of human maladies, content at best to take their place with the rank-and-file of the army of medicine, and not perceiving that the only feature in their career is its singularity—a feature that would itself become lost if the wish of the few became the will of the many. I press this office for the prevention of disease on womankind, not simply because they can carry it out, but because it is an office which man never can carry out; and because the whole work of prevention waits and waits until the woman takes it up and makes it hers. The man is abroad, the disease threatens the home, and the woman is at the threatened spot. Who is to stop at the door, the man or the woman? The house is her citadel. The majority of women will ask by what process of training can we help toward a triumph of science so beneficent? I devote myself from this point of my discourse to give some answer to that question."

A HEALTHY VOICE.—Pronunciation rather than action is the important point in speaking. The speaker ought

to use his lips as the reins of his voice, by which he raises and drops it in turn; he ought to adorn each word before it leaves his palate. But he ought not to do this inelegantly by distorting his lips, puffing out his cheeks, or looking as if he were cracking nuts with his teeth. A lady, before she leaves her chamber, consults her mirror for her expression. The voice ought to do likewise. If it is rough or too sonorous the lips and teeth should be used as barriers to check it; if it is too thin the cheeks should be used to give it animation; if it is too shrill the lips should be drawn together to give it volume, so that the long words be not tripped up by the too delicate palate. Strive that your speech be made pleasant in the speaking. The seductive power of the goddess of persuasion, the suavity of Pericles, the bees on the lips of Plato, the chains of Hercules, the lyres of Orpheus and Amphion, the sweetness of Nestor, nay, the grace of Christ himself was nothing else than a sweet, soothing, cheerful, soft speech, not affected nor elaborate, but beautifully, delicately, and subtly harmonized. The greatest orator will change the sound, not only in every sentence according to its sense, but in every word. It is better to hold the tongue than speak harshly, inarticulately, or unpleasantly. A sweet, beautiful, healthy voice may be acquired by patient practice, and is quite as desirable as a beautiful face.

A GOOD IDEA.—A young lady of our acquaintance, who is pursuing a selected course of study in one of the collegiate institutions of the city, was examining the printed curriculum with reference to deciding what study she should take up the next term. While consulting about the matter, she read over a list of text-books on science, language, literature and mathematics, when suddenly she exclaimed: "I'll tell you what I would like to study—I would like to study medicine. I don't mean that I want to be a physician and practice, but only to know what to do at home if anybody is sick or anything happens. I am sure that it would be more useful to me than"—and she

turned to the prescribed course of study—"than spherical trigonometry and navigation. What is the use of my studying navigation? But we can't run for the doctor every time any body sneezes or coughs, and I would like to know what to do for any one who is a little sick."

Here is a matter concerning which young women need some simple but careful instruction. But who gives them any? As daughters in the family, they can repeat the dates of the Grecian and Roman wars, work out an intricate problem in algebra, and give the technical names of all the bones in the body; but if the baby brother left in their charge burns his hand or is seized with croup, how many of them know the best thing to do while waiting for the doctor? And when, as wives and mothers, the duties of life increase, how many of them have any practical knowledge which will help them to meet calmly and intelligently the everyday experience of accidents and illness which are inevitable in every family?—*Harper's Bazar*.

LAUNDRY EPIDEMICS.—The system of mingling family clothing at public laundries with that from persons infected with the small-pox, scarlet fever, eczema, and other irritation ille, is in violation of all hygienic laws, as is also the sending of laundry work to be washed in some hovel or unsavory room, where the sender would not—could not—breathe the peculiar air for twenty minutes. Seven-elevenths of that which we eat passes off through the pores of the skin; and the clothing worn next to the skin is infused or permeated with these exhalations, so that sunlight and fresh air are as essential to our linen as they are to the health of the wearers. This neglect of sanitary requirements causes more epidemics and disease than even sewer-gas. Though imperceptible, yet it is no less an insidious, deadly poison. As soon as warranted by promised patronage, the Hygiene League will organize a laundry department near Hotel Wellesley, taking baskets from and returning them to the residences of patrons in

Boston, washing in separate water, and, to avoid wear and tear, wringing by centrifugal mechanism. All clothing (when the elements permit) will be exposed to the outside air and to the sunshine. When storms prevent, they will be dried by mechanical whirlwinds.

KRINO HYGIENE.

INJURIOUS EFFECTS FROM TEA-DRINKING.—At the last meeting of the British Medical Association, Dr. Wolfe, of Glasgow, described a peculiar disease of the eye in which there is softening of some of its internal structures, which become filled with floating dark particles, the presence of which occasion the appearance of spots before the eyes. He had found the disease very common, especially among the mining population, wash-women, middle-aged laborers, shop and factory girls, and many persons belonging to the upper classes. He has observed, particularly, its great frequency among Australians. He could discover no legitimate cause for the disease in the eye itself, and stated that "it was only on directing his inquiries to their diet, and finding that they all agreed in consuming large quantities of tea, that he came to suspect its agency. A comparison of the numerous cases of opacity of the vitreous humor occurring among tea-drinking populations, with its less frequency in France and Germany, and its rarity among the Turks, tended to confirm his suspicions." He attributed the affection to the tannic acid. "This precipitated albuminoids from their solutions; hence it probably acted injuriously by precipitating some of the most important constituents of the food, and also by affecting the mucous membrane of the stomach and alimentary canal, and thus preventing digestion and assimilation. Some observations had been made as to the effects of teadrinking on the healing of wounds and ulcers, by a Glasgow surgeon, who had noticed that in persons addicted to this habit, they took on a sort of scorbutic character. Physicians also ascribed numerous cases of rebellious dyspepsia to the use of tea."

KITCHEN ECONOMY.—Dr. Edward G. Love, the present Analytical Chemist for the Indian Department of the Government, has recently made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use. And as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

"The prices at which baking powders are sold to consumers I find to be usually 50 cents per pound. I have therefore calculated their relative commercial values according to the volume of gas yielded on a basis of 50 cents per pound."

Name of the Baking Powders.	Available Gas Cubic inches per each ounce powder.	Compa- rative worth per lb.
Royal (cream tartar powder).....	127.4	50 cts.
Patapsco (alum powder).....	125.2	49 "
Rumford's (phosphate) fresh.....	122.5	48 "
" " old.....	32.7	13 "
Handford's None Such.....	121.6	47 3-4
Redhead's.....	117.0	46 "
Charm (alum powder).....	116.9	46 "
Amazon (alum powder).....	111.9	44 "
Cleveland's (short weight 3-4 oz).....	110.8	43 "
Czar.....	108.8	42 "
Price's Cream.....	102.6	40 "
Lewis's condensed.....	98.2	38 1-2
Andrews's Pearl.....	93.2	36 3-4
Hecker's Perfect.....	92.5	36 "
Bulk Powder.....	80.5	30 "
Bulk Aerated Powder.....	75.0	29 "

NOTE.—"I regard all alum powders as very unwholesome. Phosphate and tartaric acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

CURRENT LITERATURE

—:O:—

EUROPEAN MODES OF LIVING; or the Question of Apartment Houses. By S. G. Young. New York: G. P. Putnam's Sons. Price 25 cents.

This little book will be read with interest and profit by all. The following extract will serve to give a general idea of its style and character, and we hope cause a desire to read the entire volume:

"The Hollanders set us a commendable example in regard to cleanliness and extreme neatness of their dwellings. In this country, the parquet of private houses, and the marble floors of palaces are washed, dried, and polished daily. The vestibules, corridors, and staircases are also perfectly cleaned. The following anecdote will give a precise, though somewhat exaggerated idea, of the ancient domestic neat-

ness of the Holland women, which is by no means a tradition to-day.

"The Emperor Charles Quint, going through a Holland village, requested a dignitary to show him his house and the room of his wife. The Hollander begged the Emperor to wait an instant, and he ran to ask permission of his spouse. The lady hesitated a moment, and finally replied, 'No, he would refuse to take off his shoes.'

"The Hollanders are scrupulous to keep their chambers from everything that can soil them, to the point of not permitting a man to enter until he has taken off his shoes and put his feet into slippers. To penetrate in boots or shoes into this holy of holies is strictly forbidden.

"Americans display great ingenuity in mechanical contrivances to make housekeeping easy. It is not these which are needed; it is the removal of the causes which make these conveniences necessary, in order that the lives of women may be less filled with care and anxiety, and while their households are well looked after, that our matrons should have more time for intellectual pleasures or out-door exercise.

"Housekeeping is so easy in Europe, that we hear none of that clamor about learning to keep house current in America, young maidens acquiring this knowledge without difficulty or trouble. The time lost in America in learning what should belong to certain trades, such as bread-making and laundry work, would be better employed in studying the scientific preparation of food, and hygiene as applied to daily life.

"In America we are fond of repeating that life is a battle, and saddle Providence with the result of our own inconsiderateness. If we harass ourselves with useless cares, and do not pause to gather the flowers that nature strews in our pathway, is it the fault of Providence?"

The North American review for February is the literary phenomenon of the month. First we have an earnest and patriotic article by General Grant, advocating the Nicaragua Canal project. The genial Autocrat of the Breakfast Table, Oliver Wendell Holmes, follows with an essay entitled "The Pulpit and the Pew," written in the best spirit of the Christian philosopher, in which he endeavors to show the need that he believes to exist for a revision of the prevalent theological creeds. Under the quaint title of "Aaron's Rod in Politics," Judge A. W. Tourgee emphasizes the obligation, imposed upon the Republican party by the Chicago platform, of making provision for educating illiterate voters. James Freeman Clarke makes a valuable contribution to the discussion of the authorship of Shakespeare's plays. The grave evils that may result from the partisan character of the United States Supreme Court are pointed out by Senator John T. Morgan. The sixth of Mr. Charnay's papers on the "Ruins of Central America" is devoted to a description of the Pyramids of Comalcalco, which must rank among the most stupendous monuments ever erected by man. Finally, Walt Whitman writes of "The Poetry of the Future." The Review is sold by booksellers generally.

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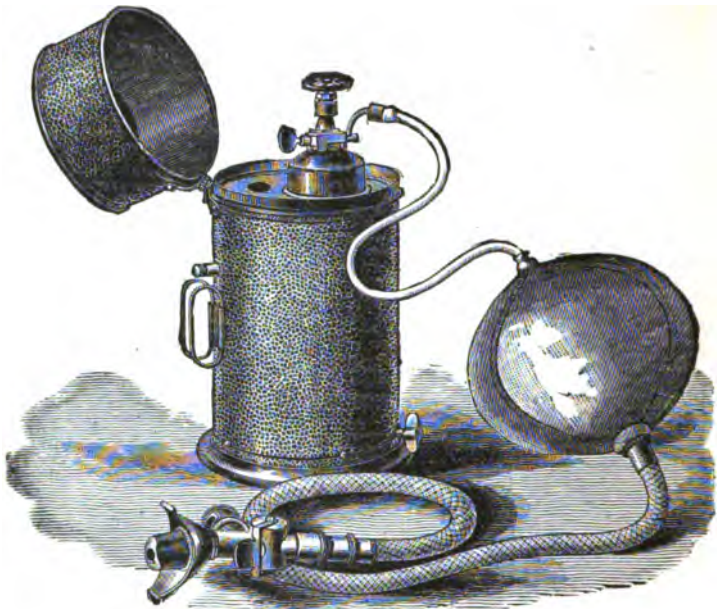
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CONTENTS FOR MARCH, 1881.

GENERAL ARTICLES.

Page.

Our Common Slight Ailments.— <i>By the Editor</i>	49
Wealth and Human Progress.— <i>By R. M. T.</i>	51
Sweating of the Feet and its Treatment.— <i>By George Thin, M. D.</i>	53
The Institute of Heredity.....	55

OUR DESERT TABLE.

Only a Costlier Disease—Sleep.....	56
------------------------------------	----

TOPICS OF THE MONTH.

Size and Weight of Children, and their Health.....	57
Record of Hygienic Progress—Shall Immorality be Legalized?.....	58
The Rights of Smokers.....	59
Healthy Morals.....	60

STUDIES IN HYGIENE FOR WOMEN.

Educating our Children—A Need for Healthy Dwellings.....	61
Bronchitis—Food Cathartics—Ill-Ventilated Court-Houses.....	62
How Diphtheria Spreads—How to Treat Frost-Bites.....	63
To Young Women—Bread, Brown and Light—Avoiding Disease.....	64

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THE HERALD OF HEALTH.

MARCH, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

IMPAIRED APPETITE.

THE person whose appetite is impaired deserves to be pitied—not that it is always a very serious matter, but because so much of the pleasure of life is gone when one cannot eat, and because it is an indication of something wrong in the system. There is, and ought to be, a great deal of pleasure taken in the eating of our food when the appetite is good and the digestion excellent, and there is also a great deal of discomfort if one does not enjoy his food, and eats it only from a sense of duty. First, let us see what is meant by the word "appetite," in the sense in which we use it here. Specifically it is only a desire for food and drink, which may be stronger or weaker according to circumstances. No one can live without food, and there must always be a constant supply of it in the body to keep up the processes of life, just as there must be a constant supply of wood or coal in the grate to keep up the fire. If the supply of nourishment in the circulating fluids runs short, the solid tissues of the body must be called on to supply the deficiency, and when these refuse longer to yield their substance, death comes in and ends the tragedy. Long before this happens, however, the person grows weak and emaciated.

A regular appetite, recurring at stated intervals, may be regarded as one of the best evidences of health. It does not need to be described, for every one

can form an idea of it from his own sensations. It is the impaired appetites that this article will consider. There are many varieties of these. First, there is the fastidious variety, so often seen in children. They get up in the morning with no wish for a hearty breakfast; a cup of tea, a bit of toast, and something that excites the taste is all they want. Only the most delicate things will suit them. This is deplorable, because children ought to have good appetites, and if they do not have them they will not be well nourished nor grow large and strong; they will not have that vigorous development of frame so necessary to fill their place in life.

The cause of this condition in children may be twofold. It may be because at birth they are feeble and insufficiently endowed with health; or it may be because they have not been properly managed by their parents or nurses, and their appetites have been depraved by gratifying their every whim and fancy. If they get a liking for any stimulant it is given to them, and after a while they prefer it to suitable food. If they get a taste for candies and sweetmeats, and these are given to them *ad libitum*, there is scarcely anything that will so soon destroy the taste for simple, natural food. Such children need to be managed wisely. They should at once be placed on simple, nutritious food, and kept on it till they love it. Brown bread and

milk, and fruit, and the various vegetable and farinaceous preparations should make up the bulk of a young boy or girl's nourishment. Instead of tea and toast for breakfast let them have oatmeal, milk, sugar and fruit. At first they may rebel, but parental authority should not yield. The appetite will soon come to terms rather than suffer with hunger. The dinner may consist of water, vegetables, bread and meat, if it is allowed. The supper may be somewhat like the breakfast, with the addition of brown bread toast, and plain apple, or other sauce. Tea, coffee, cakes and sweetmeats are unfit for children; and if daily indulged in are sure to impair the appetite, even of adults.

There are many varieties of depraved appetite in adults, and these are often perhaps only symptoms of the approach of other diseases; but they are as often indications of impaired digestion, and perhaps also evidences of bad dietetic habits. In the former case, wise medical advice may be essential. In the latter, wisdom on the part of the sufferer may be all that is needed. If there has been overwork either with the muscles or brain, the first thing to do is to stop this and recreate a little. One of the most frequent causes of a loss of appetite is overstrain, or too long tension of the system in one direction. But there are also other causes. A bad system of diet may lie at the foundation of it. A great deal of strong tea, or coffee and sweetmeats may do for adults what a little of them does for children. In such cases the wise course is to go back to as nearly a natural or rational system of diet as is possible. Brown bread, fruits, vegetables, milk, etc., should be the staple articles, and as little flesh food as the person is willing to take. The vegetarians, as a rule, never know much about loss of appetite, or voracious appetite, provided they choose their food wisely. A voracious appetite is a sign of disease, quite as much as loss of appetite. The quantity of food consumed by some persons seems almost incredible. A child of seven years has been known to devour after a meal quite sufficient

for a man—a raw rabbit, half a pound of fat and as much butter. This child—a girl, by the way—ate more food than a family of five children and their parents, and was even then unsatisfied. The amount of food that a person may consume with such a malady is amazing, and yet the craving is not satisfied. The treatment of such cases is difficult and must be mostly moral. The cause must be first discovered and, if possible, removed. The mind must be occupied in an interesting way, and labor with the muscles promoted as much as possible. Everything must be done to divert the attention from the stomach, and the will must be called into action vigorously every morning to resist the craving.

There is one form of impaired appetite quite common among sedentary persons and those who spend most of their time indoors. They do not get air enough, and are easily cured by outdoor exercise and recreation. It is wonderful how quickly the appetite may be ruined by living in bad air, and how quickly restored by good fresh air.

The appetite, too, may be destroyed suddenly by bad news, by the loss of friends or property, or by strong emotional excitement of any kind. As soon as the cause is removed the disease becomes quickly cured. Old people often have a poor appetite, and this is a natural result of declining strength. Little more can be done in such cases beside gentle recreation, fresh air and as much sleep as can be taken, and by good food, with occasional changes of the same.

In the spring of the year the appetite very often fails for want of fresh fruits and vegetables; but now it is so easy to get them in a preserved form there ought to be little trouble at this season.

In conclusion we may add, that by a natural manner of living, to which we should all aspire, there will rarely be any trouble from the disease which has just been discussed.

THE sublimity of wisdom is to do those things living which are to be desired when dying.

WEALTH AND HUMAN PROGRESS.

BY R. M. T.

THE wealth of the political economists is not the wealth of common parlance. The former comprises every product of labor that possesses an exchangeable value, while the term wealth, as popularly understood, refers to large accumulations of money, or those things which can be exchanged into money. If we would grasp the meaning of the terms as used by the political economists, we must get rid of the idea that wealth is money. According to what was known as the mercantile theory, money and wealth were synonymous terms. Adam Smith sufficiently demonstrated the fallacy of this idea. He compared money to a road. As the one is the medium by which we arrive at the end of a journey, so the other is the medium by which we arrive at the end of a bargain. A road is of no value except as a medium of travel. So money is of no value except as a medium of exchange. Money satisfies no want—its value consists in its being a universally accepted medium for the purchase of things which will satisfy our needs. A realization of this fact is necessary to enable us to properly appreciate that wealth is the product of labor and nothing else. Wealth would soon cease to exist if labor were stopped. All the money in the world in that case would be of no avail to check the inevitable collapse of the fabric of humanity.

For our present purpose wealth may be viewed under two heads—reproductive and non-reproductive. The labor which produces these two kinds of wealth may also in the same way be called reproductive and non-reproductive labor. A tool is reproductive wealth, because it is valuable to aid in producing more wealth. Food is reproductive, because it produces physical strength in a man which enables him to labor and produce more wealth. Clothing and houses are reproductive wealth in that they tend to conserve the health and strength of a man, without which he would be unable to labor.

As an example of non-reproductive wealth we might instance tobacco, which possesses no strengthening properties, and which in no sense supplies a man with force to aid him in the production of wealth. Consequently all those who work in the raising and distribution of tobacco are engaged in non-reproductive labor, which tends to the impoverishment of the community.

It is obvious that we work in a circle. The physical strength of a man is expended in the production of food, which food is in its turn consumed for the production of more physical strength; but so prolific is nature, and so willing to adapt herself to our requirements, carrying our burdens and performing drudgery which we should otherwise have to perform with our own hands, that by the time man has gone round the circle he is a great gainer—that is to say, he has attained from nature as the result of his labor much more food than is necessary to impart physical strength to him while he goes and repeats his labor. Consequently he can afford to spare some of the wealth he has gained for those who will give him an equivalent in the shape of instruction, entertainment, or other form of pleasure.

The labor spent in the production of books, pictures, musical compositions, musical instruments, and all other means for securing recreation and the advancement of culture, is not reproduced in the same way as that labor which results in machinery, tools, or bread. In dealing with this aspect of our question we arise out of such prosaic surroundings of our existence as the necessities of our corporeal natures into the loftier atmosphere of the necessities of our intellectual being. Here we observe how the grosser may serve the finer—how become subservient to it. The world can afford to give a great deal of bread for an ennobling thought, an elevating strain of music, and yet be the richer. If we assume that Shakespeare did nothing whatever

by his physical labor to increase the riches of the world, then we have his 37 plays and his poems in exchange for the labor that the community expended in supporting him. When asking ourselves if the world was the loser by the transaction, there arises before us the absurdity of attempting to appraise productions of the brain by comparing them with material products. It is a great advantage to a community to possess an abundance of the wealth of the political economists; but intellectual progress, a growing refinement in the tastes of society, a love of the beautiful, anything that appears in contradistinction to a sordid hankering after those things which gratify the animal instincts of man, are incomparably to be desired before a vast accumulation of material wealth.

How much has the intellectual advancement of the world been helped by the works of Shakespeare, and how much will it derive strength from them in its march in the future? We may assume that Handel, and Beethoven never did any reproductive labor in their lives—using the phrase in the sense we have used it before—but their compositions have been, and ever will be, while man lives, of incalculable value in raising and ennobling men's souls, and in prompting them to noble deeds and unselfish actions. Had the existence of such men as those cost the world's laborers a thousand times as much as it did, we should then have been immense gainers. To attempt to weigh the "Messiah" against a quantity of corn, or wearing apparel, were the height of folly. When realizing the fullness of this folly, we are able to realize that when apportioning to his proper sphere each worker in the community, this as a reproductive, and that as a non-productive laborer, we must place men who contribute to the intellectual advancement of the people in a sphere by themselves. The results of their labor rank higher than the reproductive wealth of the political economists. They occupy a place among the forces which operate on the subtle mind of man, raising him above his surroundings toward that ideal per-

fection which men of the noblest aspirations strive for the most ardently. They lead men to yearn for those deep pleasures which thrill the soul to its very bottom, compared with the enjoyment of which mere material wealth cannot but be regarded as a boon of secondary importance.

There is an intimate connection between the health of the people and the production of the wealth of the political economists, as well as the production of intellectual food. Labor and wealth are inseparably connected. The latter is entirely dependent on the former. Wealth is the fruit—labor the tree and branches. Without normal health, the best labor, whether of brains or muscles, is impossible. Sickness prevents labor, impoverishing the man who is sick and the community also, by so much wealth as his labor might produce during the time he is an invalid. But while wealth is dependent on labor, and labor on health, the latter can be promoted and conserved by a proper disposal of wealth. This forces on us the observation that possessors of wealth are, after all, but its guardians, and among their duties is that of using it for the promotion of the health of those who have contributed to their store. The great foe to health is ignorance. The ignorant have, as a rule, little appreciation of the blessings of knowledge, and if they had it is beyond their reach, unless it is placed there by the possessors of wealth. They have a moral right to a share of the wealth of the wealthy. What has contributed to the enormous increase in the value of land situated in such centers of population as New York and Chicago? What has made a plot of land which years ago was worth \$1,000, worth now half a million dollars? Not the labor of the owner, but the labor of the million or half-million people, as the case may be, who have lived around it.

It is a mistake for a man to stand up in his solitariness, or with his family surrounding him, and say, "I am undisputed owner of all I grasp. My intellect is mine, to use as I like for my own pleasure, or for that of my family, and

my property is the same." Let such a man remember that if he had been born fifty thousand years ago he would have been a savage, perhaps only one remove from an ape. Humanity has been laboring with groans and tears for thousands of years—era after era—in the cultivation of its mental capacity, in order to make the man of the nineteenth century what he is to-day. The growing good of the world, some one has said, is due in a great measure to the unheard of and unheroic lives of those who sleep in unvisited graves, over whose heads there are no monuments. To them in a great measure do we owe that we are not now savages. How do we take the beneficent gifts they have bequeathed us? How do we show our appreciation of the efforts of untold ages in raising the moral and intellectual temperature of humanity? The man who stands up in his panoply of selfishness and affirms that he intends to use his possessions to gratify his own whims, forgets that those possessions are but capital belonging to humanity, which has been lent him for a season. He cannot say he created them. If even they are the results of his labor, whence did he get the brains to direct his labor. Where is the equity of a borrower squandering a loan on himself? Rather he should preserve it intact and pay interest besides.

The human race has a great future before it. For thousands of years it has been moving upward and onward.

Temporary checks have taken place, but notwithstanding these there has been steady progress. There is no nobler work for a man than to use his wealth in overthrowing the causes which produce poverty, which prevent the spread of education, and deprive the masses of that higher order of blessings that contribute so much to the joyousness of life. The phrase "A sound mind in a sound body," contains a thought which is eminently true, and soundness of mind and body in the individual is indispensable to the progress of the race. There are pessimists who aver that they see no signs of a growing good in men. They point to the architectural evidences of civilization in ancient Egypt—to the works of Homer, Virgil, and other great Greeks and Romans—and ask where is the improvement, and where is the advance on the civilization of thousands of years ago? We reply—when comparing one era with another in this way the people must be judged of in the mass. Egyptian architects of the times of Moses were as much above the people in civilization as are the Catskill Mountains above the State of New York. An ideal humanity is not to be evolved in a hurry from debased material by any sudden revival. It must be the result of a long and earnest struggle against the forces of animalism, and while the wealth of the world if used blindly by its possessors may retard progress, used with wisdom it is capable of acting as a powerful lever in the good work.

SWEATING OF THE FEET AND ITS TREATMENT.

BY GEORGE THIN, M. D.

THERE are few persons of experience, medical or lay, who have not had the misfortune to discover that certain individuals smell so offensively that it is almost impossible to approach them. In many instances the evil smell is connected with the feet, although there is reason to believe that this source is only suspected for the most part by those who have learned

to recognize the odor, and who know that it is associated with perspiring feet. In some cases the smell is so strong and penetrating, that it pervades a room long after the person from whom it emanates (and who may have remained in it only a few minutes) has left it. The entry of such an individual into the compartment of a rail-way carriage or an omnibus immediate-

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The next January number will commence the 46th year of this old and popular MAGAZINE. It has hitherto been, and, we hope, will continue to be an ever ready hand-maid to the mother in her enlightened and hallowed Christian efforts to make her children precious jewels in the family circle, ornaments of society, and heirs of heaven, and the father and mother honored and blessed in their good name.

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Louisville, Ky. Nov. 8, 1879.
To the Editor of the *Mother's Magazine*:—I have taken and read your invaluable magazine for more than twenty-five years, and now give it to my daughter, who is the mother of three sweet little children. May God bless you in all your efforts to train up, through their mothers, the rising generation.—Mr. J. O. Campbell.

Stanstead, Canada, March 11, 1879.
Mr. Editor:—I cannot give up the *Mother's Magazine*. I hope I may be able to take it while I live, as my dear mother did. It is very dear to me, not only on her account, but from its own intrinsic worth. May God bless and strengthen you in your noble work.—Miss C. N. Hubbard.
Clinton, Mo., January, 1879.

Mr. Editor:—It is nearly, if not quite, thirty years since the magazine first came into our family, and it has never missed one year in all this time to gladden our hearts by its monthly visits. Next to the Bible have I prized its teachings, and felt that the timely suggestions contained in its pages have been an invaluable aid to me in the management of our children.—A Friend of the *Mother's Magazine*.

The *Mother's Magazine* is one of the oldest and best monthlies for the family circle within our knowledge. It is ably conducted, and its pages well filled by talented and experienced writers. Not the least attractive feature is the department for the youth, which gives evidence of peculiar tact, both in its selections and contributions.—*Christian Observer*, Louisville, Ky.

The *Mother's Magazine* is the name of a monthly devoted especially to the interests of mothers and children, and filled with excellent reading for the family circle. It furnishes a Christian literature that will purify and elevate wherever it goes.—Waterville Mail, Me.

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CONTENTS FOR MARCH, 1881.

GENERAL ARTICLES.

Page.

Our Common Slight Ailments.— <i>By the Editor</i>	49
Wealth and Human Progress.— <i>By R. M. T.</i>	51
Sweating of the Feet and its Treatment.— <i>By George Thén, M. D.</i>	53
The Institute of Heredity.....	55

OUR DESSERT TABLE.

Only a Costlier Disease—Sleep.....	56
------------------------------------	----

TOPICS OF THE MONTH.

Size and Weight of Children, and their Health.....	57
Record of Hygienic Progress—Shall Immorality be Legalized?.....	58
The Rights of Smokers.....	59
Healthy Morals.....	60

STUDIES IN HYGIENE FOR WOMEN.

Educating our Children—A Need for Healthy Dwellings.....	61
Bronchitis—Food Cathartics—Ill-Ventilated Court-Houses.....	62
How Diphtheria Spreads—How to Treat Frost-Bites.....	63
To Young Women—Bread, Brown and Light—Avoiding Disease.....	64

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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
ONLY A COSTLIER DISEASE.

(Written 250 years ago.)

Go now, with some daring drug
Bate the disease, and while they tug,
Thou, to maintain their cruel strife,
Spend the dear treasure of thy life:
Go, take physic, doat upon
Some big named composition,
The oraculous doctor's mystic bills,
Certain hard words made into pills;
And what at length shalt get by these?
Only a costlier disease.

Go, poor man, think what shall be
Remedy against thy remedy,
That which makes us have no need
Of physic, that's physic indeed.

Hark hither, reader, wouldst thou see
Nature her own physician be?
Wouldst see a man all his own wealth,
His own music, his own health?
A man, whose sober soul can tell
How to wear her garments well;
Her garments that upon her sit
As garments should do—close and fit;
A well-cloth'd soul, that's not oppress'd
Nor chok't with what she should be drest?
Whose soul's sheath'd in a crystal shrine,
Through which all her bright features shine—
As when a piece of wanton lawn,
A thin aerial veil is drawn,
O'er Beauty's face, seeming to hide,
More sweetly shows the blushing bride?
A soul whose intellectual beams
No mists do mask, no lazy steams?
A happy soul, that all the way
To heaven rides in a summer's day?
Wouldst see a man whose well-warmed
blood
Bathes him in a genuine flood?
A man, whose tuned humors be
A set of rarest harmony?
Wouldst see blythe looks, fresh cheeks be-
gulle
Age? Wouldst see December smile?
Wouldst see a nest of roses grow
In a bed of reverend snow?
Warm thoughts, free spirits flattering
Winter's self into a spring?
In sum, wouldst see a man that can
Live to be old, and still a man;
Whose latest and most leaden hours
Fall with soft wings, stuck with soft flowers
And when life's sweet fable ends,
His soul and body part like friends;
No quarrels, murmurs, no delay;
A kiss, a sigh, and so away?
This rare one, reader, wouldst thou see?
Hark hither, and thyself be he.

Richard Crashaw.

Unfit for greatness, I her snares defy,
And look on riches with untainted eye.
To others let the glittering baubles fall,
Content shall place us far above them all.

SLEEP.

He sees when their footsteps falter, when their
hearts grow weak and faint;
He marks when their strength is failing, and
listens to each complaint;
He bids them rest for a season, for the pathway
has grown too steep;
And, folded in fair, green pastures,
He giveth his loved ones sleep.

Like weary and worn-out children, that sigh for
the daylight's close,
He knows that they oft are longing for home
and its sweet repose;
So he calls them in from their labors, ere the
shadows round them creep,
And silently watching o'er them,
He giveth his loved ones sleep.

He giveth it, oh, so gently! as a mother will
hush to rest
The babe that she softly pillows so tenderly on
her breast.
Forgotten are now the trials and sorrows that
made them weep,
For with many a soothing promise
He giveth his loved ones sleep.

He giveth it! Friends the dearest can never
this boon bestow;
But he touches the drooping eyelids, and placid
the features grow;
Their foes may gather about them, and storms
may round them sweep,
But, guarding them safe from danger,
He giveth his loved ones sleep.

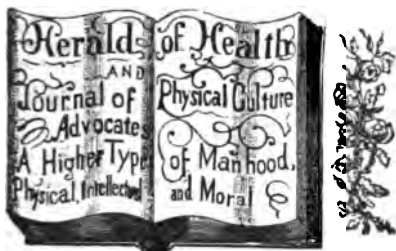
All dread of the distant future, all fears that
oppress to-day,
Like mists that clear in the sunlight, have
noiselessly passed away,
No call nor clamor shall rouse them from slum-
bers so pure and deep,
For only his voice can reach them
Who giveth his loved ones sleep.

Weep not that their toils are over: weep not
that their race is run,
God grant that we may rest as calmly when our
work, like theirs, is done!
Till then we would yield with gladness our trea-
sures to him to keep,
And rejoice in the sweet assurance—
He giveth his loved ones sleep.

Contentment, parent of delight,
So much a stranger to our sight,
Say, goddess, in what happy place,
Mortals behold thy blooming face;
Thy gracious auspices impart,
And for thy temple choose my heart,
They whom thou deignest to inspire,
Thy science learn, to bound desire:
By happy alchemy of mind.
They turn to pleasure all they find,

Green.

EDITORIAL DEPARTMENT.



NEW YORK, MARCH, 1881.

WATER.

To the days of the aged it addeth length;
To the might of the strong it addeth strength;
It freshens the heart, it brightens the sight;
'Tis like quaffing a goblet of morning light."

[E] The PUBLISHER does not hold himself as indorsing every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

SIZE AND WEIGHT OF CHILDREN, AND THEIR HEALTH.—Parents who are anxious to have their children healthy, ought to watch their bodily growth from year to year, until it is nearly or quite completed; for it is during this period that mischief is done or can be averted. As yet we have no absolutely reliable standard of height and weight to compare them with, as the tables made by Galton, Bowditch and others include the measurements of both the well and the illy developed children in mass, rather than those who have the best proportions. The true standard should be somewhat higher than they place it. The following hints may, however, be of use until more reliable data are to be had. A young boy or girl should grow in height from two

to three inches a year. If it grows less than two inches it is an indication of arrested development, and should excite apprehension. If it grows much over 3 inches in a year, it is too rapid for the highest health. The rate of growth should be regular. Every healthy child has its own rate, and from this ought not to depart more than $\frac{1}{4}$ of an inch in a year.

As regards weight, it may be said that healthy and well developed children should grow in breadth in proportion to height, and after a child has passed two feet, till it has reached three feet, it should increase in weight about two pounds to every inch in height. From three feet to four it should increase about two and a half pounds to each inch in height. A child three feet high should weigh about 36 lbs.; 3 ft. 1 in. 38 lbs.; 3 ft. 2 in. 40 lbs.; 3 ft. 3 in. 42 lbs.; 3 ft. 4 in. 44 lbs.; 3 ft. 5 in. 46 lbs.; 3 ft. 6 in. 48 lbs.; 3 ft. 7 in. 50 lbs.; 3 ft. 8 in. 52 lbs.; 3 ft. 9 in. 54 lbs.; 3 ft. 10 in. 56 lbs.; 3 ft. 11 in. 58 lbs.; 4 ft. 60 lbs. After this it should gain about $2\frac{1}{2}$ lbs. to each inch in height, until it is 5 feet in height, when it should weigh not far from 90 lbs.

Some children exceed these weights and are very healthy, and the children of healthy parents generally attain these averages. Children may also fall below them and be healthy; but if they fall more than 7 lbs. below, it may be looked upon as a dangerous symptom, to be attended to. Loss of weight precedes many diseases, and especially in children who may be scrofulous or have a tendency to consumption.

In case children grow faster than they ought to, it may be said that they should take more vigorous exercise of some kind, and all hot-house culture be avoided. A life indoors, where the other conditions of food and rest are favorable, promotes too rapid growth, and the remedy is an active out-of-door life, and perhaps less stimulating food.

In case a child grows too fast, the best remedy is to look carefully after its diet, and to limit its physical activities to a reasonable amount. Children, like colts and calves, may be made to grow rapidly by too much and too stimulating food, or to become slender for want of it.

Parents should weigh their children on every birthday, and measure their height and circumference, and see if they come near the proper standard. If they do not, they should try to remedy it.

RECORD OF HYGIENIC PROGRESS.—

We are in receipt of additional replies from college authorities regarding the health of students, and the means taken to promote physical culture in these institutions. A recognition of duty in the matter, and a desire to do more, is especially worthy of notice in near all these replies. From our own experience and observation of college life, we are inclined to place out-door exercise, and especially out-door work, above all other agencies within the scope of college authority. The President of Berea College, Ky., says: "Nearly all our young men are obliged to work two or three hours a day for a living." We sincerely wish that this were the case with every college student, both male and female, in the United States. President White, of Pardue University, Lafayette, Ind., says: "We make military drill three times a week a means of efficient physical training." Good, but not equal to "working two or three hours a day for a living."

The Washington-Lee University, at Lexington, Va., with no especial health contrivances, attaches importance to the fact that: "Some of the students live from one to five miles from the town, and either walk or ride horseback to their recitations and lectures." President Miller, of Waynesburg College, says: "Your inquiries relate to matters of so much importance in any adequate view of the work of education, that I feel constrained to give at least an expression of my long cherished conviction, that more attention should be given to the subject of health and

physical culture in schools of all grades." President Hill, of the University at Lewisburg, Pa., makes the remarkable statement, that: "There has been no death in the University for more than ten years, nor any from a disease contracted here, so far as I know." This is a large institution, with male and female collegiate and preparatory departments. The President's letter shows an intelligent appreciation of hygienic agencies, with, we should infer, peculiar attention to pure air and cleanliness in the college buildings. Oberlin College, Ohio, commences its annual report with a careful presentation of the subject of health among the students, emphasizing it in a manner rarely equaled in such reports. Its statistics show a high degree of health among its thousand students, many of whom, in or out of college, earn their living by various useful employments, teaching and otherwise. It is an institution noted for the economy of living and the industrious character of its students.

In the great eastern colleges, such as Yale and Harvard, the students are left more to their individual tendencies in the matter of health. A well equipped gymnasium is provided, and so far as muscular development is concerned, health is provided for. Beyond this, students receive little advice and are subject to few hygienic regulations. The institution that keeps its students out-doors the largest number of hours daily, probably does most for their health, and if this out-door life is in the nature of work for a living or, next best, military drill and athletic sports, it is of essential value. The mental organization of the individual is the final agency upon which the advocate of hygiene must rely. He who thinks intelligently about his health, will, in college or out take means to preserve it, while the thoughtless will destroy it with or without rules and sanitary measures.

SHALL IMMORALITY BE LEGALIZED?

—The morals of the world would to-day be very much like a reeking stagnant pool, if it had not been for the efforts of

reformers of the past and present. There is no work to which a man can bend his energies more noble than that of striving by act and word to raise the morals of the people. Unfortunately there are men possessing loud voices and commanding the public ear, who, under the guise of reformers, do all they can, though perhaps without intention, to retard the honest reformer's work. We would not imply that these men lack honesty or conscientiousness, but they seem to us to form an altogether wrong conception as to the value of a high tone of morals among the people. We refer more particularly at this time to a *coterie* of medical men who are advocating, in season and out of season, the passing of some laws by the Legislature, similar to those known in England as the Contagious Diseases (Women's) Act. They advocate something, however, more stringent than those objectionable laws, thinking thereby to check more effectually than is done in England the ravages of syphilis.

To educate the public up to their ideas, these doctors paint this disease in its blackest colors and, having done that, they exaggerate in an audacious fashion the dangers to which an unsuspecting public is subject of catching it. According to a paper read at the late meeting of the American Public Health Association, it is not safe to go to a barber's or dentist's, to a restaurant or hotel; nor even to handle the greenbacks in common circulation.

If the commonest things we touch have been in contact with the hands of a syphilitic person, the most virtuous man or woman is almost sure to catch it also, say this clique. Having painted such a fearful picture, in figures sufficiently appalling to frighten the credulous, they ask if in the face of this, a law is not needed which shall prevent the spread of the disease—some such law as those now in vogue in Europe? As for ourselves, we oppose any such iniquitous law for several reasons, all of which we need not enumerate. In the first place, we do not regard the danger to those who are not numbered among what we may

call the immoral classes, as nearly so great as these doctors represent. We have an idea that they are prompted by some little self-interest in their demands for legislation. Of necessity it would give employment to hundreds of medical men, under a government which pays its officials well. But the chief objection we urge against such a law is that it pretends to make sin comparatively safe. Men who now resist certain temptations, because of the fear they have of a horrible speedy punishment, would have that fear modified by a Contagious Disease Act. To do that which is right because of the punishment which follows wrongdoing, is to do right from a low motive, certainly; but it is better that right should be done from such a motive than not at all. It is the silent government invitation to do wrong with safety; the legalizing of prostitution, which we object to. It is natural and just and best, that sin shall meet with its reward. It is a law of nature, and to seek to alter it is to encourage immorality. We said at the outset that a man can bend his energies to no more noble work than that of raising the morals of the people. The converse is equally true—a man can bend his energies to no more ignoble work than that of lowering the morals of the people. To make the path of licentiousness apparently safe and easy, can do nothing else but tend to the increase of immorality. Shall the morals of entire communities be lowered solely that a few base men and women may not suffer the just penalties of their acts? There can be but one answer from all but those whose self-interest blinds them to their duties to humanity.

THE RIGHTS OF SMOKERS.—Have smokers any rights? As smokers—no; as men—yes. Smoking in itself is wrong. It is a violation of man's nature to consume tobacco in any shape, and it is only till he has passed through a mild species of martyrdom that he can persuade his frame to do anything but loathe the noxious weed. How can the smoker have rights in the performance

of an act which is fundamentally wrong? Every man has a right to breath as much pure air as he needs, and the smoker as a man possesses this right; but he arrogates to himself the privilege of polluting the air which others have to breathe, and if remonstrated with, asks, forsooth, if this is not a free land, in which a man can do as he likes? We rejoice that this is a free land, and men are at liberty to do what pleases them, so long as they do not wrong any one else. But what right has one man to throw impurity into a glass of water that another man intends to drink? Obviously he has no right. By what line of argument, then, can it be proved that he has any right to pollute the air which others have to breathe? No one expects that the strong arm of the law will ever be invoked to remedy the wrong done to the non-smoking portion of the public. Laws are but the embodiment of what the people themselves regard as justice. Laws cannot rise above the popular idea of right. Thus, when the people come to see that non-smokers have a right to pure air, which now they are continually being deprived of by the dispersion of tobacco fumes before their nostrils, then there will be no need for a law to secure that right, for it will be observed without law. To wage war against the tobacco, however, is the duty of every man or woman who has not only the health, but the advancement of humanity at heart. The smoker is essentially a selfish being, and a use of narcotics tends effectually to blunt his sensibilities and render him less considerate of the rights of others. We want to encourage only such habits as tend to improve, enlighten and raise the race. Tobacco is one of those fatal instruments which do so much to nullify the unselfish and noble acts of many great and noble men, and to check the slowly progressing work of overpowering man's animal instincts by his spiritual nature.

HEALTHY MORALS.—It is, perhaps, more difficult for the majority of men to maintain their morals in perfect health than their bodies. Beneath the

placid countenance are fierce struggles which are not revealed to the outside world. The enticements to do wrong are so great, and at times so overwhelming, that men are led to cry out in their moments of agony brought on by defeat: "My temptations are greater than I can resist." Every man is impressed, more or less, with the necessity for avoiding temptations to do wrong that may beset him, although he may not observe so high a standard of morality as his neighbor. As some one has said, temptation when yielded to gradually becomes a habit, then a custom, and afterwards a necessity. Thus what one man may regard as a necessity, another would deem a sin. But we cannot attempt at this time to set up a standard of morality for any man. We merely assume that our readers have some such standard already. Let them labor to reach it, and they may rest assured that as they advance their standard will advance also. Not that it will be like a will-o'-the-wisp, which when they attempt to approach and grasp recedes from them. Rather will it be a bright light, which when they reach proves to be quite as brilliant as was anticipated, but, to their joy rather than dismay, appears relatively dim in the rays of a brighter light that reveals itself further off. Let us form as correct ideas as we can as to what constitutes healthy morals. If we do this, we shall have no difficulty in acquiring more correct views as we go on in our work of resisting all influences which tend to lower the morals. This work is by no means insignificant. The temptations that beset human beings—and especially the young—need trained and vigorous resistance. It will not do to trifle with temptation. There are those who contend that one's power of resistance cannot be fully tested unless the tempter is trifled with a little, toyed with. This is a specious argument that has proved fatal to thousands. Would a ship-captain, who is sailing amongst dangerous reefs, purposely bump his ship against one in order that he might test her strength? Not unless he was a maniac; and the same necessity exists for men who are

not maniacs, to avoid running against the reef that would wreck their morals. The man who looks on health of morals as pre-eminently worthy of possession, cannot do better than to shun temptation—spurn it on its first appearance. Let him not be over-proud of his victory. Many a victory has been turned into a defeat, because the victor neglected to guard his position. Confidence in one's powers is admirable, in so far as it leads one to face the enemy and exercise those powers. But when

it leads a man to think that he can overthrow a powerful enemy by the exertion of half his powers, then confidence is abused. There are many things in life which sometimes cause us to ask in semi-despair "Is life worth living?" Nothing tends to drag a man to the deepest depths of despair so much as a consciousness that his morals are unhealthy and past cure. To those who would avoid such despair we speak.

STUDIES IN HYGIENE FOR WOMEN.

EDUCATING OUR CHILDREN.—An anxious parent writes for advice concerning the education of her children. She does not know whether it is best to put them under a tutor at home, or send them to the public school, where they will be exposed to innumerable temptations, and learn many bad habits. If our advice is of any value, "anxious mother" is welcome to it. In the education of the child, the first thing to be attended to is its physical welfare. If our schools attended to this properly, they would be entitled to more respect than they now are. After this, comes the question of our reader as to which is best—home or public instruction. No doubt both methods have advantages and both defects. Private lessons given at home by a teacher to a single pupil, become in time exceedingly monotonous and wearisome. A boy or girl needs companionship in study, and the bustle and fun and frolic to be found nowhere else but in the school. Here children learn something about their lessons, and a great deal more about human nature; and the latter knowledge is quite as important as the former. It is a very fine thing to know how to read and write and calculate. Is it not equally fine to know how to measure the characters of those we come in contact with? What a boy's and girl's playmates teach them is often worth more than the instruction of the

teacher. In this respect home instruction fails. It may give fine deportment, good manners and thorough instruction; but it never teaches human nature, nor gives a child a chance to measure itself with its fellows, or to endure the rude buffets of a busy world. On the other hand, public instruction has its defects. Children must be taught in ruts, and this is bad. They learn bad habits, but their parental example should remedy this. They are exposed to temptation, and this is not an unmixed evil, for it may strengthen the morals if they are taught to resist it. On the whole, then, we prefer public instruction at not too early an age, modified by such home training as a wise parent constantly studying to improve herself can give.

A NEED FOR HEALTHY DWELLINGS.—Professor Chandler, the President of the New York Board of Health, expresses it as his opinion that ten thousand persons die every year in this city prematurely, solely because they are too much engaged in money-making to see that they drink pure water and breathe pure air. There may be an exaggeration in this statement, but the fact nevertheless remains that far too many men and women treat all precautions against sickness with the utmost indifference. Can some one explain the reason for this? Money that is gained, whether by gambling in

Wall Street, or by legitimate trading, is of no value without health to enjoy the things money will purchase. And yet, as the Professor says, men build magnificent houses for the enjoyment of themselves and their families, and seem to give scarcely a thought as to the sanitary merits of the architect's plans. Sewer gas, which bears with it so many deadly germs, ranges about in the houses of some of our richest men, carrying with it that which too often robs their families of health. The evils resulting from sewer gas are not fully appreciated by the public. Some persons may say—and with a degree of reasonableness—that it is the province of the architect to see that his plans provide for the exclusion of all exhalations which would be detrimental to health. True; but architects have not shown in the past that they are to be implicitly trusted in this matter. Such being the case, they can only be brought to their duty by the demand of the public for houses in which as much care is taken to make them perfect from a sanitary point of view, as is taken to make them beautiful and convenient. The residences of the middle and upper classes of New York are justly celebrated for their comfort. An enlightened public will, we trust, soon show that it not only values health, but is willing to take some steps to preserve it. Then something besides comfort, appearance and position will be considered by a man when he consults with his architect.

BRONCHITIS.—The season has come when great numbers of people suffer from, and many die of, bronchitis, an inflammation of the larger air tubes of the lungs. A week of cold, foggy weather very sensibly increases its bills of mortality.

To prevent bronchitis, harden the external nerves by the daily bath and friction, keep the blood pure by a careful diet, and habitual breathing of pure air; avoid sudden exposure to cold draughts when warm; keep the feet warm; protect with extra wraps.

To cure, fast, drink warm thin gruel, or hot lemonade, covered warmly in

bed with a hot bottle at the feet, and a towel wrung out of cold water upon the chest, with thick flannel over it. A full perspiration will, in many cases, cure. A hot air bath is also a good remedy. In either case, the sweat should be followed by a cold sponging; and after an interval of some hours the process should be repeated. The wet compress over the chest never fails to relieve the pain in the lung. Rest, warmth, and the action of the skin will seldom fail to cure. T. L. NICHOLS, M. D.

FOOD CATHARTICS.—There is no need of taking the aperients or cathartics of the chemists. Better ones are all about us, in our natural food. To remove a tendency to constipation we can eat Food of Health, wheaten groats, brown bread, or simple bran boiled with milk; or acid fruits and drinks, as oranges, grapes, lemonade; or almost any ripe fruits, as apples, pears, peaches, plums, cherries, figs, prunes, etc.; or garden vegetables, as onions, parsnips, turnips, cucumbers, melons, pumpkins, squash; etc.; or greens, particularly spinach—any or all of these eaten freely will produce a laxative result. And it is better for all to rely upon food laxatives, especially in cases of constipation, than to make constant or even a free use of concentrated medical laxatives, which soon cripple the digestive organs, causing them, like the crutches for the cripple, to become a constant necessity. By such frequent or harmful medication persons wear out their lives and oft die prematurely. Let your food and drink be both medicine and nutriment.

ILL-VENTILATED COURT-HOUSES.—Court-houses—especially in England—are notorious for bad ventilation. Judges and barristers are powerless in their efforts to secure pure air. There is a great deal of red-tapeism surrounding the management of the buildings in which justice is dispensed, and those who wield the tape are very dilatory in the performance of their duty. The present courts of justice in England were mostly constructed by men who have long since passed away, and their dark and dreary architectural remains

are fitting monuments either of their ignorance of the value of pure air, or of their inability to introduce it into the buildings they erected. It is true that many English judges attain to a great age in spite of the vitiated air they breathe, but it is equally true that many of them die in the flower of manhood. Sir Alexander Cockburn, the late Lord Chief Justice of England, was an old man, but he did not die of "old age," to use a common and well understood phrase. The more immediate cause of his death was the effects of a walk on an excessively cold day, after a judicial session. Had he possessed a little more vitality in his system, the cold he encountered would have had an invigorating, instead of a deadly effect. There are few practices that tend more to sap a man's vitality than sitting for a great length of time, day after day, in foul air. While, in a sense, one man's life is as good as that of another, yet in another sense, a judge of the vast experience and ability of Sir Alexander Cockburn is a specimen of concentrated humanity—a man who should have been treated as carefully as a delicate piece of machinery. In our court-houses, which are necessarily frequented by men whose learning represents a vast amount of expended labor, special care should be taken in providing pure air. Instead of that, special care appears to be taken for its exclusion.

HOW DIPHTHERIA SPREADS.—The information possessed as to the way in which diphtheria spreads is at present very meager and unsatisfactory. There is no doubt that, in some cases at least, it is communicated by contagion and infection, using these terms widely; but whether the germs of the disease are carried in the air, and under what conditions, or whether it is at any time generated *de novo* in healthy persons, is a matter for discussion. Experience points to the conclusion that if diphtheria makes its appearance in a house that is situated in a high, exposed place, the chances of its spreading in the locality for miles round are much greater than they would be from

a house that was sheltered from the wind. The disease sometimes seems to leap with long strides from one dwelling to another, miles apart, leaving the inhabitants of intervening dwellings untouched. For nearly four hundred years this plague has been devastating the lands of Christendom, and puzzling those whose duty it is to cope with its ravages. While families which observe sanitary laws stand a far better chance of avoiding disease than those who do not, yet it often happens that diphtheria will pass by the dwelling where neglect and filth are rampant, and present itself in the nursery of a house where every possible attention is paid to cleanliness. It is open to serious doubt whether fresh outbreaks, that so often trouble us, are always the relics of epidemics that have passed away—whether the germ of the disease have been wrapped up in some corner, only to show themselves when disturbed. As we have hinted, it is thought by some to be possible that the disease may be generated *de novo* at different points, and then spread on the wings of the wind. However it is, there can be no doubt that uncleanness, whether of person or dwelling, is an important factor in the spread of this as well as many other diseases. While it may be true that healthy persons, surrounded by conditions which are to all appearances favorable to health, are sometimes attacked by diphtheria, it is a fact that, other things being equal, such persons are far better able to ward off the disease than are those who are surrounded by conditions of an unsanitary character. Those especially who have children should, in guarding against this ravager, keep their houses in such order that diphtheria cannot be generated in their midst, and that there can be no unclean corners in which the germs of the disease could be stored away for future work of devastation.

HOW TO TREAT FROST-BITES.—If any part of the body gets frozen, the very worst thing to do is to apply heat directly. Keep away from the fire. Use snow if you can get it; if not, use

the coldest possible water. Last winter our little boy of five years froze his feet while out coasting from the house. He cried all the way home, and the case seemed pretty bad. I brought a big painful of snow and put his feet into it, rubbing them with the snow. But my hands could not stand the cold. I was alarmed to see him keep his feet in the snow so long, but he could not bear them out of it. It was half an hour before he would take them out, and then the pain was all gone, and when I had wiped them dry and rubbed them a little, he was entirely comfortable, put on his stockings and shoes, and went to play. He never afterwards had any trouble with his feet on account of this freezing. His sister got her feet extremely cold, and put them at once to the fire. Her case at first was not so bad as her brother's, but the result was much worse. Her feet were very tender all winter, and she suffered from chilblains. Her toes had a swollen, purple look, and she had to take a larger size of shoes.—*Faith Rochester.*

TO YOUNG WOMEN.—O young women! you who are still upon the threshold of life, who may reasonably hope to see the years unrolling before you in long and glad succession, to whom life is precious, who can dream and hope, and purpose and aspire, I beseech you, I implore you, before the evil days come in which there is no pleasure, before the beautiful gates of satisfaction are closed, make up your minds to earn for yourselves a passage into the world of nobleness, of truth, of purity, which is not necessarily a world of happiness or fame or power, but which has all that is implied in character. Happiness! It is for the very few, and with them it does not last long; but to be human is the universal privilege. Power disappoints, reputation flourishes but its hour. There is but one thing that endures; the heart, the conscience, whatever of kindness, of justice, of truth, is in you, that endures; and, by virtue of that, you are carried into an ideal world, where, if there be not happiness, there is contentment which is never disappointed,

and peace that is never broken.—*O. B. Frothingham.*

BREAD: BROWN AND LIGHT.—The *Dietetic Reformer* says: Dissolve one and a half ounces of German yeast in a pint of water milk warm, in which put a tablespoonful of sugar. Put seven lbs. of wheatmeal in a large pan, and salt according to taste. If the yeast has proved good, add it to your meal, and, with plenty of warm water at hand, knead it to a rather soft consistency. Put into well-buttered tins, about half full, so as to allow room to rise. In about an hour and a half it will be fit for the oven, if put in a warm place. A pint of milk added in the kneading is a great improvement. By this method fermentation is reduced to a minimum. The bread is much lighter, and the crust is as porous as the middle of the loaf.

AVOIDING DISEASE.—"There is a vast difference between the longevity of men who take care of themselves, and of those who do not. It is, as the life insurance companies' tables show, as 25 is to 70. The man who bows to all the known laws of hygiene not only lives longer, but is able also to enter into all the joys of life without the aches and pains that insulted Nature imposes when in rebellion."

These are weighty and, withal, true words, from the lips of a New York physician of the old school, Dr. Willard Parker. They embody a living principle, for which THE HERALD OF HEALTH has been fighting all along. To prevent is better than to cure, from a politico-economical point of view; much more from a humane standpoint. That eminent versifier, Charles Wesley, struck a line of truth when he wrote:

Dangers stand thick through all the ground,
To push us to the tomb,
And fierce diseases wait around
To hurry mortals home.

Without stopping to criticise the paradox of the last line, we repeat that the verse contains a great deal of truth. But the generation of to-day, in a greater degree than the generation of Charles Wesley, realize that "fierce diseases," as well as those of a slow

and invidious character, are not the mysterious workings of a Providence as penalties for sin, so much as they are perfectly natural results of broken laws. The perils of humanity in the shape of diseases are plentiful, because the enticements to break Nature's laws are plentiful. We cannot so much expect to remove these enticements as to minimize their power by educating the people in the laws of health. Here is a work for every philanthropist, for every lover of mankind. Information concerning food, drink, the value or deleteriousness of alcohol and tobacco is needed to be sown broadcast among the people. Individuals who cannot undertake this work can do something at least among their neighbors and friends, and they owe this service to the great cause of humanity.

CONDEMNED.

Alum Baking Powders in Court. Interesting Testimony of Scientific Men.
(*New York Times*.)

Within the past two years a bitter controversy has been waged between manufacturers, on account of the use of alum as a cheap substitute for Cream of Tartar, by many manufacturers of baking powders. The handsome profits yielded by using the substitute have induced dealers as well as manufacturers to push them into the hands of consumers, sometimes under definite brands, frequently by weighing out in bulk without any distinguishing name.

Are such powders wholesome? The Royal Baking Powder Co., who make a Cream of Tartar baking powder, declare that they are injurious to the public health, while others who make alum powder claim that they are not. The whole matter as to the effects of these alum powders, has finally been brought into the courts, and the case was tried in the Superior Court of New York city before Chief-Justice Sedgwick, reported substantially as follows in the "N. Y. Sun."

CONCLUSION OF A LITTLE TROUBLE BETWEEN A CHEMIST AND AN EDITOR.

The suit of Dr. Henry A. Mott against Jabez Burns, has brought to light the fact that this country produces at least forty-two different kinds of baking powders. Neither Burns nor Mott has been found guilty of making the baking powders, but Burns, who is the editor of a periodical called the *Spice Mill*, has been severely mulcted for libel in his efforts to make his paper spicy. Dr. Mott, it appears, is a chemist, and at one time was employed by the United States Government to analyze different specimens of baking powder which had been recommended for adoption to the Indian Bureau. Dr. Mott reported in favor of the cream of tartar baking powders for the Indians, and against the alum baking powders. The chemist analyzed forty-two kinds of baking powders.

The jury were out about half an hour. Then they came in with a verdict awarding Dr. Mott \$8,000, to which the court made an additional allowance of \$150.

As the public have a large interest in the wholesomeness of whatever it is called upon to use as food, the following extracts are introduced from the testimony of some of the prom-

inent men as to the injurious effects of alum powders.

DR. MOTT:

Q. Were you employed by the U. S. Government?

A. I was, sir; was employed as chemist, to analyze all the articles of food; to express an opinion as to the analysis of their healthfulness and purity.

Q. Please tell the jury the baking powders that you examined while in the employ of the Government?

A. It would be difficult to remember them all; I could refer to my books; I examined twenty-eight powders; was given sixteen at first.

By the Court:

Give your best recollection.

Q. And one of the powders included was "Dooley's Baking Powder?"

A. Yes, sir.

Q. And the "Charm?"

A. Yes, sir; the "Charm" and "Patapasco."

Q. Please state in which powders you found alum?

A. I found alum in "Dooley's," "Patapasco," "Charm," "Vienna," "Orient," "Amazon," "Lake Side," "Twin Sisters," "Superlative," "King," "White Lily," "Monarch," "One Spoon," "Regal," "Imperial," "Honest," "Economic," "Excelsior," "Chartres," "Grant's," "Giant," and the "Queen."

Q. Now, these powders mentioned in your communication in the *Scientific American*—"Dooley's," "Standard," "Patapasco," "Charm"—Baking Powder manufactured by C. E. Andrews, of Milwaukee, you stated you found burnt alum; if you will please name the respective powder that you have examined—was it potash or ammonia alum, you found?

A. In the "Patapasco," "Charm," and in the Andrews, it was ammonia alum.

Q. What is the gas usually furnished by baking powders?

A. The object of baking powders is to furnish carbonic acid gas.

Q. Will you state to me again what other gas beside carbonic acid gas, is proper to be evolved from a baking powder?

A. A limited amount of ammonia gas.

Q. I notice in your article that you say starch is a proper ingredient to put in a baking powder?

A. Starch is a proper ingredient to prevent the decomposition of baking powder.

Q. Recurring to the question that has been asked you upon this suit—the result of these examinations which you have made—is it your opinion that alum in these various compounds, in baking powders such as you have examined, is injurious?

A. It is my opinion, based upon actual experiments on living animals.

CHARLES F. CHANDLER, called on behalf of the plaintiff, being duly sworn, testified as follows:

Q. Dr. Chandler, you reside in the City of New York?

A. I do.

Q. Your business is that of a chemist?

A. It is.

Q. You are and have been Professor of Chemistry in several colleges?

A. I have.

Q. Please state how long that employment of yourself has been, and with what colleges you are now connected?

A. I am at present Professor of Chemistry in the Academic Department of Columbia College; the School of Mines, Columbia College; the New York College of Physicians and Surgeons, and the New York College of Pharmacy.

Q. You are President, also, of the Board of Health, are you not?

A. I am.

Q. In your various employments, have you had frequent occasion to examine the question of the wholesomeness of food, and the beneficial or injurious effects of its ingredients?

A. I have.

Q. I will ask you in regard to the use of alum

with soda, in a baking powder, whether or not it is neutralized—is their any injurious constituent of alum left?

A. There is an injurious constituent left after the mixture of alum and bicarbonate of soda.

Q. Without using any nicety of chemical terms, what is your opinion about the use of alum in a baking powder, in combination with bicarbonate soda and other ingredients, for raising bread—whether injurious or not?

A. I think it is *dangerous* to the digestive organs, and liable to produce serious disturbances of the liver of the individual making use of such powders.

HENRY MORTON, President of "Stevens Institute," called in behalf of the plaintiff, being duly sworn, testified as follows:

Q. You are President of Stevens Institute?

A. I am.

Q. And have for many years been a chemist?

A. I have.

Q. Have you had occasion to examine the substances which are used in the composition of baking powders?

A. I have.

Q. Did you, some time ago, examine a sample of Dooley's Baking Powder?

A. I did.

Q. Is that it, sir? [handing can].

A. Yes, sir; that is it.

Q. Well, what kind of alum did it contain?

A. It contained potash alum.

Q. Did you make any extract of that alum, to show the kind?

A. I did; I extracted a large quantity of it as potash alum, and it is in that bottle which I have now here [showing bottle]; that is potash alum which came out of the alum baking powder that was in that can.

Plaintiff's Counsel offers said can of Dooley's Baking Powder in evidence.

Q. Now, sir, have you made any experiment in the bread made from baking powder, to see whether there was any soluble alumina in the bread itself?

A. I have; I took a portion of this powder and mixed it with flour in the directed proportions, and baked a small loaf with it; then I soaked this loaf—the interior part of it—in cold water, and made an extract, in which I readily detected, by the usual tests, alum—that is alumina in a soluble condition.

Q. Does any baking powder in which any alumina salts enter, contain alumina, in your opinion, which can be absorbed in the process of digestion—are not such objectionable?

A. Very decidedly objectionable in my opinion.

Q. Why do you say—from what system of reasoning do you make out—that because alum is injurious, alumina is injurious?

A. Because the injurious effects of alumina, when it gets into the stomach and reacts on the organs, are the same; this hydrate of alumina meets in the stomach the gastric juices, and reacts with them the same as alum would! It forms, in fact, a kind of alum in the stomach with these acids, and whatever alum would do it would do.

DR. SAMUEL W. JOHNSON, Professor of Chemistry in the Scientific School, Yale College, being duly sworn, testified as follows:

Q. You have had much to do in the examination of substances that enter into food, and the adulteration of food?

A. More or less: yes sir.

Q. After the use of alum with soda, in a baking powder, in your opinion, is there any injurious substance left?

A. In my opinion, there is an injurious substance left?

Q. What sir, two years ago, was the prevailing opinion among scientific men, as to the effect of he use of alum in baking powders?

A. As far as my acquaintance with scientific men is concerned, my opinion is derived from my investigation and from reading; I should think the opinion was that alum, or any compound of alumina, would be decidedly injurious.

Q. Do I understand you to say that any bak-

ing powder in which there are aluminous salts, or any resultant from alum which could be absorbed in digestion, is objectionable and injurious.

A. *Extremely so.*

JOSEPH H. RAYMOND called, sworn and testified as follows:

Q. Would you be good enough to state your profession?

A. I am a physician, sir, and a professor of physiology.

Q. You also were, and have been for some time, Sanitary Superintendent in Brooklyn—is not that so?

A. I have, sir.

Q. Now, sir, I will ask your opinion, from this experience, whether the use of alum with soda in a baking powder, is injurious or not, in its physiological effects?

A. I consider it to be *dangerous*.

Q. You examined this question for the Board of Health in Brooklyn, some years ago, did you not?

A. Two years ago, sir, in December.

By the Court;

Q. What was the result of your investigation as to the use of alum in baking powder?

A. The result of my investigation at that time was this; that the changes which took place between the time that alum baking powder was put in the bread, and the time the bread was eaten, the chemical changes were so little understood by chemists, that as a physician and a physiologist, I considered it a dangerous experiment.

Dr. Mott, the Government chemist, in his review of the subject, in the *Scientific American*, makes special mention of having analyzed the Royal Baking Powder, and found it composed of pure and wholesome materials. He also advises the public to avoid purchasing baking powder as sold loose or in bulk, as he found by analyses of many samples that the worst adulterations are practiced in this form. The label and trade mark of a well known and responsible manufacturer, he adds, is the best protection the public can have.

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CHAPTER 5.—	HOW THE NERVES ACT.....	5
CHAPTER 6.—	HAS NERVOUS ACTIVITY ANY LIMIT?.....	6
CHAPTER 7.—	NERVOUS EXHAUSTION.....	7
CHAPTER 8.—	HOW TO CURE NERVOUSNESS.....	8
CHAPTER 9.—	THE CURE OF NERVOUSNESS (Continued).....	9
CHAPTER 10.—	VALUE OF A LARGE SUPPLY OF FOOD IN NERVOUS DISORDERS.....	10
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CONTENTS FOR APRIL, 1881.

GENERAL ARTICLES.	Page.
Our Common Slight Ailments—Sick Headache.— <i>By the Editor</i>	73
Need we grow Old.— <i>By Elizabeth Oakes Smith</i>	75
The Diet Cure.....	79
OUR DESSERT TABLE.	
Opportunity—Pull your own Weeds—Take the safe Path—Exercise.....	80
TOPICS OF THE MONTH.	
Record of Hygienic Progress.....	81
Center of Circumference.....	82
Unnecessary Fatalities—Prayer as a Protector against Disease.....	83
Asylums and Drink.....	84
Carlyle's Dyspepsia.....	85
STUDIES IN HYGIENE FOR WOMEN.	
Woman's Work in the World.....	85
Dangers of Canned Fruits—Lord Palmerston's views on Contagion—Pork as Food.....	86
Vegetarianism—The coming Reform.....	87
Current Literature.....	88

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THE HERALD OF HEALTH.

APRIL, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

SICK HEADACHE.

ONE of the minor diseases that hovers like an evil spirit around thousands of people, and refuses to depart, is sick headache. The amount of discomfort that it causes is very great. Indeed the total sum of annoyance which the world endures patiently with the minor ills of life is something immense, headaches, toothaches, colds, dyspepsia, etc., etc., all help to discount the value of living more than we would at first believe. Let us examine this question of sick headache, which is, after all, one of the severe maladies included under the term slight ailments. It affects a very large number of people, many of whom are apparently otherwise quite healthy, and with good constitutions. It may come at any age. Even quite young boys and girls may have this disease, and we have known many old persons also to suffer from it. Still it is its tendency to diminish in frequency and intensity after the fortieth year.

Sick headache is composed of two factors, the headache and the nausea and vomiting which accompanies it. The headache is peculiar in its character, often appearing on one half of the head only. A portion of one lateral half of the upper part of the brain is the seat of very severe pain, which may be of a boring, penetrating character. Its intensity varies, it may last for twelve hours, or continue two, or even three days. It may shift from one side

to the other, and then after a few hours subside.

The nausea and vomiting which accompanies sick headache is of a distressing nature, rivaling even sea sickness in its disagreeableness. There is no appetite for food, and no power to digest it. The glands of the stomach seem to pour into this organ a secretion of a very acid nature, which accumulates and is expelled. As many as four or five acids have been found in this mixture, including oxalic, butyric, acetic, valerianic and others. It is the accumulation of this vile mixture that causes the nausea and sinking at the pit of the stomach, and it remains as long as this is not expelled. Many believe that the headache is caused by the foulness of the stomach, and others that the failure of this organ is the result of the failure of the brain to send to it a full volume of nervous influence. Probably to some extent both theories are true. At any rate, there is remarkable sympathy between brain and stomach, and each may suffer when the other does. The pain which one endures in this disease does not come from the nerves of the scalp or face. There is no doubt disturbance in the brain itself, perhaps in connection with the blood-vessels which become clogged up and the pressure on them increased; perhaps also in connection with the gray matter, for not only does the pain appear to be situated in the brain itself, but the action of the cerebral centers is unmistak-

ably disturbed. It is impossible for the mind to be fixed on any subject without giving pain, and sustained thought is impossible. The sufferer longs for mental rest and is relieved by sleep.

What is the cause of this disease? This is an important question. Some physicians class it with nervous diseases, and others insist that the nervous symptoms are purely secondary, dependent on indigestion in some of its forms. A pin pricking the skin, a bit of sand in the eye, a tight shoe, any slight cause acting on the end of a nerve may cause nervous symptoms and inability to think, and why not in a greater degree the foul mixture in the stomach of which we have already spoken. This is our opinion, founded on considerable observation, and we find that in proportion as sufferers from sick headache invigorate these digestive organs, promote a healthful circulation of the blood, breathe abundance of pure air, eat properly and sleep properly, will this trouble disappear. The cause lies in a faulty diet, which lowers the tone of the system, so that the slightest causes bring on an attack, and in other errors of life too numerous to mention here.

That the blood is abnormal in sick headache there can be little doubt, this is indicated by the fact that wounds and scratches look angry and do not heal so quickly as in perfect health. Another evidence is that the urine is apt to contain more or less sediment, and the microscope shows abnormal crystals in it, indicating indigestion and the presence in the blood of poisonous substances. Another evidence of an unhealthy state of the blood is the fact that the mucous secretion of the mouth is changed, and there is a sort of clammy feeling there. The liver, too, is sluggish and the bowels equally so, showing imperfect action here also. Thus it is seen, that when one is suffering with sick headache there is a general disturbance all along the line, proving the truth of scripture, that when one organ of the body suffers all the body suffers with it.

Sick headache is what may in one sense be called a filth disease, because it has for its cause poisonous matter in the digestive tract, or in the blood, and just as soon as the kidneys and bowels and skin begin to act and carry off the stuff, the patient begins to improve, and in a few hours he is well. Indeed he may, and probably will, be better than before for a while, till he is again filled up with more filth, when the same thing happens again.

It is the function of lungs, kidneys, skin and bowels to remove this matter, and when they do it promptly there is no trouble, but if they are overpowered then it accumulates beyond their capacity to remove, nature puts a stop to appetite and devotes a few hours or days to cleaning up, when everything goes on well for a considerable time.

Now comes the question of treatment. What is to be done to prevent and cure it? Of course, prevention is better than cure, and it is of the utmost importance to strengthen the general health, and especially the digestion first. Stop violating the laws of health, and begin to obey them. Eat the right food and avoid the wrong. Let all hot bread alone, and also all fried food be avoided, use coarse unleavened bread, fruits, and as nearly as possible a perfect diet. Do not live on fine bread and hot tea; nor on fat, indigestible meats. An indoor life is unfavorable because, this means too little exercise and too little fresh air. These are, after all, the most important means of building up the constitution and keeping the excretory organs active. Some exercise that will increase the capacity of the lungs will be excellent. Women especially have too little breathing power. They take in too little air when they breathe. Their mode of dress hinders the full play of the lungs, and causes a strong tendency to headache. Men and women with large breathing capacity suffer with sick headache very little; those with small breathing capacity suffer much. This we have observed over and over again. As preventive means then we strongly urge once more.

1. The improvement of digestion.

2. The increase of lung capacity by gymnastic or other training.

3. An improved diet.

4. Regular and full action of bowels.

5. Care of the skin, so it also will perform its functions perfectly.

To cut short an attack and cure it is of less importance than prevention. Little can be done besides rest, drinking copiously of hot water, enemas to move the bowels, and sleep. Medicines generally prove a delusion and do little good. Indeed they often do harm, because they incline the sufferer to trust to them alone. Cold compresses over the stomach, and manipulations over the liver and the body generally, are sometimes useful. No food should be taken, but a glass of hot or cold lemonade may relish, and if it does will do no harm; generally, however, there is no demand for food till the patient is better. A warm bath generally relieves. Cold generally aggravates. Indeed, expos-

ure often to cold precipitates an attack.

Sometimes a mustard plaster over the back of the neck will give relief. Let it be made of one-half mustard and one-half linseed.

Most persons who suffer with sick headache are tea drinkers, and many physicians believe this is a cause of that condition which brings it on; certain it is that many have been cured by giving up the use of tea. The use of strong tea several times a day is a growing evil, and ought not to be encouraged. The young should never use it and the old only moderately.

With these hints we close this article, and will only add that we ought to elevate our standards of health, and not settle down to the conviction that illness is inevitable, but master for ourselves the best methods of avoiding it. Thus would life be more glorious and death be postponed to a greater age.

NEED WE GROW OLD?

BY ELIZABETH OAKES SMITH.

WE talk much and loudly of the progress and civilization of the nineteenth century, as if this were the era of great moral ideas, and we had outstripped all preceding nationalities in the fullness of human development. We plume ourselves, as if nothing ever was or could have been better in the past. Having escaped that kind of asceticism which consisted in abusing God's beautiful handiwork in the formation of the human body, by what was called the "mortifying of the flesh," we bring nothing as a substitute for this medicinal idea, and settle ourselves down to an easy sensualism, or scientific scepticism. We have lost an *idea* and gained nothing in its place, and so we grow mentally poor, but not pious.

If the old Greeks worshiped beauty of form, it was not an idle, chance-come idealism; it was the work of their own hands. They labored to win Olympic prizes for manly prowess and mental excellence. The period of public peace

was not dedicated to commercial interest or enervating luxury, for the sentiment of the people favored ambition, favored the idea that a man should make the utmost of himself. We, to this day, scarcely call to mind the wealth, the courage, the statesmanship or the turpitude of Alcibiades, and dwell only upon the beauty of his person, which was the glory of the Greeks.

And this beauty, this perfection of shape, always allied to entire health, is unfavorable to the dealer in drugs, and the office of the undertaker, and would cut short much of the eloquence of the pulpit. Men would not dower about in a state of mental, moral, and physical invalidism, if once fully aware that to be beautiful is to be manful. and that to be equal to all the emergencies of this life requires sound health and well-proportioned muscles.

The preacher would not cry out for people to save their souls, but to look

after their digestion and cultivate their beauty, which is a step in the right direction of saving the soul. Milo doubtless saved many a soul when he held up the keystone of the arch of a temple about to fall upon the heads of the worshipers. Who would ever imagine this Milo of Crotona taking physic or going to his bed with neuralgia?

I have never forgiven David for his mean estimate of human life. Three score years and ten is too short a stay in this world, and if by reason of strength he can add four more to it, he ought to be able to do so, and not feel them profitless or miserable. A brave man will always find cause for enjoyment. A selfish one can never be made content even if the grapes of Escal, or the milk and honey of Canaan were poured down his throat.

Flourens thinks the natural length of a man's life should be two hundred years, estimating the period of growth, twenty-five or thirty years, as indicating the period of maturity, and completeness. For myself, I do not complain so much at the brevity of our lives as at the miserable end to which it is put. The licentiousness and intemperance, recklessness and maudlin discontent, cowardly complainings, and miserable ignoring of the beauty of this world, and the marvelous capacity of man for enjoyment in it, under the mistaken notion that he must use it merely as a thoroughfare to an unseen and better, of which no one this side the grave has any experience of, is a far deeper cause for regret than that life so perverted should be brief in duration.

That mind is the source of strength, beauty, health and longevity, admits of no doubt. People die from lack of force, of hope and energy, quite as often as from disease or accident; and were it not that such as these evolve in us the higher virtues of patience, sympathy, and self-sacrifice, perhaps it would be just as well for them to do so, for they are of no use otherwise in the world. Spenser more than three hundred years ago said what we are saying in our day, and not half as well, that spirit precedes matter.

"So every spirit as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight
With cheerful grace, and amiable sight;
For of the soul, the body form doth take,
For soul is form, and doth the body make."

The question then, of the first lodgement of that nucleus of mind, which is to evolve the beautiful body, becomes one of paramount interest; and we apprehend that in the better time of our civilization, parents will feel that they owe atonement to their children for not mothering or fathering them better, and instead of feeling disgust and exercising severity upon them because of their shortcomings will ask, as did good old Thomas Fuller:

"Is there no way to bring home a wandering sheep but to worry him to death?"

We may not care to realize all of Charles Kingsley's idea of a man as, "One who fears God, and can walk a thousand miles in a thousand hours, who breathes the free air of a free earth, and who, at the same time, can hit a woodcock; doctor a horse, and twist a poker round his finger," but we certainly are out-growing the sentimental admiration of imbecility in all its many shapes, and death-beds are becoming ghastly. Nature co-operates in this advancing love for perfect health, strength and beauty, and now, laying aside the multitude who leave us by the strokes of disaster in various forms, people drop down all of a sudden, and are gone—we call it "disease of the heart," which seems a merciful dispensation.

I observe that not only the pulpit, but the press is careful to punctuate age. No sooner has a man or a woman reached the glory of white hairs, or the crease of the muscles of the face from constant use, than he or she is at once pronounced venerable. They may be in full possession of all the faculties, as wise as Ulysses, and handsome as in the prime of life, with the added grace of time well spent, and like the old man of Shakespeare say:

"In my youth I never did apply
Hot and rebellious liquors in my blood

Nor did not with unblushing forehead woo
The means of weakness and debility,
Therefore my age is as a lusty winter,
Frosty, but kindly."

Still people are bent upon regarding them as past consideration, interlopers, who outstay their time, cumberers of the ground that younger men need to occupy, and their children dispute their right to utilize in their own way their own acquired fortune, as witness the shameful contests in the surrogate courts over wills, the many and too often successful attempts to consign parents to lunatic asylums, and amongst the lower class, the wan, miserable, half scared faces at the fireside, or "neglected old in corners hid," all being a pitiful comment upon the barbarisms of the day.

Much of this might be avoided were men and women obstinate in their refusal to grow old; would they persist in upholding their right not only to be, but to be their own selves, and allow neither child nor public opinion to thrust them into the back ground. Our institutions being comparatively new, have brought newness and youngness into undue repute, and filled the youth of the country with an extravagant conceit of themselves. They will not listen with deference to the "noblest Roman of them all," and the finest Nestor of the age would find himself ignored.

The Greeks regarded a man as in his first manhood at sixty, and a man of a hundred was by no means old, but had reached the period when he could best serve the state by his superior wisdom and intelligence. In the census made by Majon, many were found to have reached more than two hundred years, while others rivaled the age of the English Thomas Parr, who died prematurely in London from having changed his rustic frugal living for the sumptuous luxuries of the Court, when verging upon the age of a hundred and sixty years.

Many are born old, could never be considered young, from having impure blood and diseased organs, and it is better that such should die; but the number of years that a man may have

lived by no means ought to entitle him to the dignities pertaining to age; a man who goes about tottering and shaking at the age of three score and ten is not so much an old man as a diseased one. A man does not wear out at that age, he is most likely suffering the penalties of an abused youth, or is dying from finding no adequate field for the exercise of his faculties, or from solitude arising from his lack of social sympathies.

Old Cornaro at a hundred and three wrote his own memoirs in a style that makes it an idyl in praise of temperance and manly virtue. The exclamation of the Marechal d'Estrees on hearing of the death of the Duke de Treame is in fine keeping with the ground we take. The Marechal had reached the ripe age of a hundred and three, while the poor Duke died at the boyish age of eighty-three.

"I am very sorry for it," said the former, "but not surprised: he was a poor, worn out creature, and I always said he would die young."

That old English countess who fell from a cherry tree, and died soon after at the age of a hundred and forty, is an interesting specimen of youthful vivacity. Here is a strong testimony to the possibilities of youth, under the supposed snows of age. Having mourned sixty years for his seventh and last wife, it is to be hoped he will find a suitable companion to relieve the solitude of coming years:

THE OLDEST MAN.

There is a man living in the mountains of North Carolina, says the *Louisville Courier-Journal*, no more than forty miles from Greenville, South Carolina, who has reached the extraordinary age of 143 years. At the time of Braddock's defeat he was twenty years old, and had a wife and three children. A gentleman at Greenville states that this man, who has come down to us from a former generation, has always been in moderate circumstances, lived upon a coarse vegetable diet, that he has never drank any water but spring water, and bids fair to live many years longer. He enjoys perfect health, pos-

seases all of manhood's attributes, and wishes to marry. He has survived seven wives, and having lost his last one about sixty years ago, he now begins to feel lonely.

Flourens divides the several periods of life as follows, which, though very well, is accepting the period of age somewhat early.

'The first ten years of life is infancy, properly so called; the second ten is the period of boyhood; from twenty to thirty is the first youth; from thirty to forty the second. The first manhood is from forty to fifty-five; the second from fifty-five to seventy. This period of manhood is the age of strength, the *manly* period of human life. From seventy to eighty-five is the first period of old age, and at eighty-five the second old age begins. These periods all shade insensibly into each other, so that, in an actual life, we can hardly tell where the one ends and the other begins."

It is the prerogative of genius to be always young; to keep the dew of youth, for it exists in virtue of its creative force, which is a perennial renewing of what is young and beautiful.

Aspiration is the fountain of perpetual youth—it is only when we have nothing to expect, nothing to derive, nothing to hope for, that we are truly old. A religious man is a younger man than one devoid of this aliment to the internal life.

No doubt having nothing to do is a stronger cause for old age than having too much. The brain grows weak and spiritless, and may take on that slow species of decay called softening, where it is suffered to lie fallow. Work of some kind is an absolute necessity to the strength, beauty and intelligence of a man.

People grow prematurely old by the wantonly malicious treatment of those about them, who strive to make them feel so; or by the foolish, but well-meant cuddling of friends, by which the mature man or woman has the fact forced upon them that they are no longer young. One of the most painful delineations of Dickens is that in which an ill-natured daughter-in-law goes to

work systematically to so wound the self-esteem of the husband's mother that "she shall age fast."

Women are more disposed to accept the idea of growing old than men, and look about for the means of preserving their waning charms, whereas they should reject the idea of using them by strenuously devising means to be useful, brave-hearted, and studious. Instead of regarding themselves as past enjoyment and beauty, because the passage of half a century has perfected their womanhood, they should feel that their second youth had opened upon them, and, disfranchised from mere sex, they will rank higher in the scale of intelligence; but this dew of youth will not adhere to the vain, or the frivolous of either sex.

I do not care to cite the many examples of the present day amongst literary men and women, and statesmen and merchants, whom our journalists describe as venerable; because though ranking from seventy to eighty, and ninety years, I do not regard them as old, but only as approximating to that period of fulness of years naturally pertaining to men. In the possession of clear minds and vigorous bodies they ought to number a century or more, and not admit of turning their faces to the wall.

Montague disputes the notion that the decay of old age is the natural end of man; comparatively few die in their beds, worn out old men, when we consider the multitudes who perish from wars, pestilence and accidents. I doubt whether this termination is either natural or desirable. We are not called upon to unbrace our armor, but, like Hardicanute, present a brave front to attacks of time, mischance, or death itself, as in the ballad:

"Stately step'd he east the wall
And stately step'd he west—
Full seventy years he now had seen,
And scarce seven years of rest."

Do you wish to master any science or accomplishment? Give yourself to it, and it lies beneath your feet. Time and pains will do anything. This world is given as the prize for the men in earnest.

THE DIET CURE.

THE following extract will be interesting to your readers, who may not have read it. It is from Sir Walter Scott's "Biographical Notice of Miss Seward. (Biographical Memoirs of Eminent Novelists)."—Vol. ii.:

"In the summer of that year, (1778) the Countess of Northesk visited Lichfield, to consult Dr. Darwin for the benefit of her health, then sinking rapidly by hemorrhage. The poetical physician became deeply interested in the fate of a lovely and amiable young woman, distinguished by her sufferings and her patience, and the same circumstances produced a strong attachment on the part of Miss Seward, of this interest and attachment a proof was nearly made, of a kind so very remarkably that I will tell it in Miss Seward's own words:

"One evening he said, 'Lady Northesk, an art was practiced in former years, which the medical world has very long discussed; that of injecting blood into the veins by a syringe, and thus repairing the waste of diseases like yours. Human blood, and that of calves and sheep, were used promiscuously. Superstition attached impiety to the practice. It was put a stop to in England by a bull of excommunication from some of our popish princes against the practice of sanguinary injection. That it had been practiced with success, we may, from this interdiction, fairly conclude, else restraint upon its continuance must have been superfluous. We have a very ingenious watchmaker here, whom I think I could instruct to form a proper instrument for that purpose, if you choose to submit to the experiment.' She replied cheerfully, that she had not the least objection, if he thought it eligible." Miss Seward then offered to spare, from time to time such a portion of her blood to Lady Northesk as Dr. Darwin thought proper. Dr. Darwin said he would consult his pillow about it.

"The next day, when Miss Seward called upon Lady Northesk, the doctor

took her previously into his study, telling her, that he had resigned all thoughts of trying the experiment; that it had occurred to him as a last resource to save an excellent woman whose disorder, he feared, was beyond the reach of medicine; 'but' added he, 'the construction of a proper machine is so nice an affair, the least failure in its power of acting so hazardous, the chance so precarious, that I do not choose to stake my reputation upon the risk. If she die, the world will say, I killed Lady Northesk, though the London and Bath physicians have pronounced her case hopeless, and sent her home to expire. They have given her a great deal too much medicine. I shall give her very little. Their system of nutritious food, their gravy jellies, and strong wines, I have already changed for milk, vegetables and fruit. No wines ever, no meat, no strong broth, at present. If this alteration of diet prove unavailing, her family and friends must lose her. It was not unavailing; she gathered strength under the change from day to day. "The disease abated, and in three weeks she pursued her journey to Scotland, a convalescent, full of hope for herself, of grateful veneration towards her physician, whose skill had saved her from the grave; and full also of overrating thankfulness to Miss Seward for the offer she made."—Memoirs of Dr. Darwin, by Anna Seward: London, 1804, pp. 110-114.

Sir Walter, in a note, says, that Lady Northesk died in 1779, in consequence of her cap and handkerchief catching fire.

Perhaps some medical men of the present time might learn something from this case of a hundred years ago.

R. S. ARNOLD.

THIS world is full of heroes. There are thousands of them to-day, who are working hard for twelve dollars a week, to feed and clothe and provide a home for their wives and children.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
OPPORTUNITY.

She leaned out from the lattice
At the bidding of the morn;
The sun was on the hill-tops,
The dew was on the thorn;
The willful, climbing roses
Above her wove a crown,
And crowned her queen of maidens
As he came riding down.

He checked his horse's gallop,
And lingered by the way,
Smiling and gazing upon her,
Loath to go and loath to stay;
For he thought: "since the sweet to-morrow
Waits on my delays,
Prithee why should I sorrow
For a flower that blooms always?"

"Where she blossoms I surely can find her,
Or ever the season takes flight,
Blushing and smiling behind her
Lattice, morning and night.
Shall I squander life's early hour,
Ere the dew is dry on the May,
In reaching my hand for a flower
That may be plucked any day?"

So he passed. And the sunshine passed with him,
And the dew dried up on the thorn,
And the roses dropped all their petals
That had crowned her the queen at morn;
But once when his heart was tried,
And life of its glory seemed shorn,
He turned him again to her lattice,
But she and the roses were gone!

Harper's Magazine.

PULL YOUR OWN WEEDS.

If you've weeds in your garden, my friend, I
pray,
Do not stand looking over the fence
To your neighbor's dominions—just over the
way—

Your weeds are the most consequence;
Uproot them, while yet there is daylight to
work.

Fear them up, seed and branch, from the soil:
They are sure to do mischief, so pray do not
shirk;

You'll be amply repaid for your toil.

This advice would apply in the garden of life—

'Tis so seldom we see our own weeds—
For watching our neighbor, or, worse yet, his
wife,

And counting their many misdeeds,
We pass our own follies, our faults we disguise
In the garments of selfish conceit!

We're ever perfection (in our own eyes),
Our neighbor may take a back seat.

Let us pull our own weeds, and work with a will,
While yet there is one to be found,

Nor point over the way in derision until
We have carefully tilled our own ground;
For watching the faults of others we see
Not the ones in our own heart so rife;
Let us pull for ourselves, let others' weeds be
'Till we clean our own garden of life.

TAKE THE SAFE PATH.

"Take the safe path, dear father;
I'm coming after you,"
Rang out in silvery accents
From a dear boy hid from view.
His father climbed a mountain
Precipitous and wild,
Nor dreamed that in his footsteps
Pressed close his only child.

His heart stood still one moment,
Then rose in prayer to God
To keep his boy from slipping—
In the path his feet had trod;
And soon upon the summit
His darling child he pressed,
With rapture all unspoken,
Unto his throbbing breast.

"Take the safe path, dear father,"
Rings clearly out to-day
From many a little pilgrim
Upon life's rugged way.
They're pressing close behind you,
O, fathers! take good heed;
Their lives will closely copy
Your own in word and deed.

"Take the safe path," ye fathers,
Nor ever dare to slip
The cup that seems so tempting
To many a youthful lip.
Take truth for your example:
Then, if they follow you,
Your children's lives will also
Be noble, grand, and true.

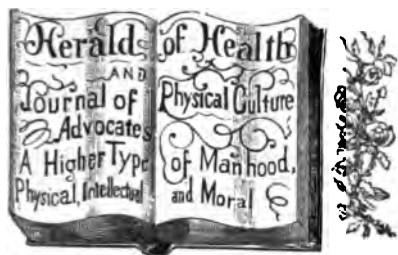
Lizzy Larkins.

EXERCISE.

Exercise in open air
Keep the system in repair.
All the better it will be
If pursued with life and glee;
Have an *object* for your walk,
Or a friend with whom to talk.
Only thus, 'tis understood,
Will your walking do you good.

Merry sport and jocund game
Lend a vigor to the frame,
Which can ne'er be felt by those
In dull dumps who like to doze
O'er their little troubles sent,
Without the physic of content.
They shun many pleasant ways
To prolong their youthful days.

EDITORIAL DEPARTMENT.



NEW YORK, APRIL, 1881.

WATER.

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
'Tis like quaffing a goblet of morning light."

The PUBLISHER does not hold himself as endorsing every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

RECORD OF HYGIENE PROGRESS.—One of the most encouraging features of modern progress in hygiene, is the intelligent attention which the subject is receiving from the acknowledged leaders of the moral world, the clergy. Dogmatic theology, however important in itself, seems to be receiving comparatively less and less attention, while the energy formerly expended upon it is seeking a new field of activity, in more practical channels, prominent among which is that of the hygienic care of the body. That the pulpit is to be the source of much practical instruction for the people as well as of doctrinal teaching, is every day more apparent. The most pronounced radical need not seek the overthrow of the mighty influence that the church

yields ; but, if he be philosophical, will rather hail with joy the process of evolution in the direction of practical right living, and will find much cause to desire the perpetuity of the power and influence of the clergy, since the greater part of their energy seems destined to be exerted in the promotion of the very objects that every moral and physical reformer has in view. A protestant clergy is always with the people, and the people are moving in the direction of popular hygiene so fast that the current is bearing along a vast body of the ablest and most influential of their clergy with it. These remarks have been suggested by the appearance of a most readable book from the pen of a distinguished divine, James Freeman Clarke. We note it as an important item in our record of hygienic progress. Its title is : "Self-Culture, Physical, Intellectual, Moral and Spiritual," and the following are some of its topics : Man's duty to Grow. The use of Time. Self-knowledge. Education of the Conscience. The Education of Courage. From the chapter on Training and Care of the Body, we extract the following :

"Good health is the basis of all physical, intellectual, moral, and spiritual development. Men and women, permanent invalids, have, no doubt, been sometimes distinguished as thinkers and workers. A powerful soul will triumph over bodily disease ; but usually a sick thinker has something sickly in his thought. Calvin, whose life was darkened by disease, had a morbid and gloomy element in his theology. Emaciated and sickly saints usually have a sickly piety. I believe that Jesus was healthy in body as in mind ; all his faculties active, and so full of vital power as to awe and control even his opponents, who came expecting to put him down. For a certain amount of vital energy is needed to give weight to the best argument. To be a grea-

prophet it is necessary, not only to have inspiration and conviction, but also to to possess a body able to endure fatigue, instinct with magnetic force and physical energy. I repeat, then, that bodily health is the foundation of all rounded self-culture, all integral development. I fully admit the power of the soul, under great spiritual and moral excitement, to compel a weak body to do its bidding. This is one of the most eminent proofs that soul is the king, and body its object. A great soul *may* inspire a sick body with strength; but if the body were well, it would obey yet more promptly and effectually.

"I do not sympathize with those reformers who say we are always to blame for being sick, and that if we obeyed all the hygienic laws we should be always well. Some persons are born diseased, with congenital and inherited poison in their blood; some take disease from the air, and from unavoidable exposure. But, no doubt, a vast amount of sickness comes from bad living; from intemperance in work, in eating and drinking; from breathing bad air, living in damp, dark homes; from bad food, poor clothing, want of recreation and amusement. In New England we are not a healthy people. We are, to be sure, free from the scourge of the Middle and Western States—fever and ague; nor are we as liable to inflammatory disease as in other places. Our demon is consumption, and the natural prevention and cure for consumption is pure air, and enough of it. But the great mass of our people shut out the sunshine, shut out the air, shut themselves up during our long winter months with air-tight stoves in air-tight rooms, using the same air over and over again. Ventilation is a lost art. No one knows how to ventilate a public building or a railroad car. Along the shores of Maine, when the air is pure and balmy, and merely to breathe it is like drinking the wine of life, if you go into the houses you will find the people pale and sickly. The explanation is the air-tight stove and the indigestible food. Whoever will teach the people of New England the advantages of good food, fresh air, and

sunshine, will renew the physical constitution of the race."

CENTER OR CIRCUMFERENCE.—To one coming from the country to a great city for a few months, or to make it a permanent home, there is a wonderful charm in the thought of what riches are hidden in the higher life of such cities; what wealth of intellect and refinement; what stores of wisdom only to be gathered by contact with the many, each of whom has some special aptitude or grace, yielding its drop of honey to the seeker, who in turn may dispense to other seekers this concentrated essence of life. To the outsider, the circles holding names known in art, or science, or literature, are almost as the Holy of Holies; and the eager girl filled with a girl's capacity for hero-worship, or the woman whose life thus far has been shut in and contracted, looks toward the possibility of strength and inspiration to be gained by contact with broader minds, with a faith touching in its simplicity, and too often both are disappointed and humiliated.

To find only a privileged "set" admitted, to be frowned upon as an interloper, or met with a coolness so frigid that the sensitive soul shivers and flies to a region not quite so high and far more comfortable, is the fate of many, even when bringing unquestioned credentials—much more where credentials are wanting, and the aspirant has taken for granted that the best society must, in the nature of things, be gracious and hospitable.

Naturally such society is and must remain centripetal and not centrifugal in its nature; but it could safely be taken for granted, that, as a rule, few really objectionable persons will seek entrance to a circle where noble soul and active mind are the possessions most valued. Fashionable life demands wealth, abundant leisure and superabundant dress of all who seek it. But the higher life ignores the need of at least two of the factors just named, and should hold itself open to every true seeker of what it has to give. Not that its leaders are to be "hail fellow well-met," with every new comer. But there is a vast

difference, between the "stand-thou apart," attitude of many, and the quiet receptiveness—the simple suspending of hasty judgment till the new candidate has been given at least a fair hearing, to which every sensible person submits as the necessity of all good society. Wounded feeling in such a case would be a mark of weakness. At best, it must be regarded as an ordeal, hard to pass through composedly, yet holding its own reward. And for all who seek the best, but who may have been repelled, or hurt, or discouraged by coldness or the apparent snobbishness often encountered, there is a sentence in a little book recently published, in which the author, Mrs. Diaz sums up the situation in words holding the key to any real happiness in society or out. "The cure is self-respect. Those who have their own life-work marked out, their own high purposes to attain, will be little affected by the slights, the frowns, the incivilities, the condescensions of the wealthy and the learned. From all such things they can take refuge in themselves."

HELEN CAMPBELL.

UNNECESSARY FATALITIES.—The newspapers contain too frequent reports of persons being suffocated by gas when asleep. In many such cases, the primary cause is drunkenness of the individual; for intoxicated people have a strange proclivity for blowing out gas-lights, instead of turning the gas off, when retiring for the night to sleep off the effects of their debauchery. But sometimes persons who are perfectly sober meet with their death by escaping gas in close rooms, and it is for the benefit of such, rather than for that of the drunkard, that we write. It may as well be remembered that everyone who sleeps in a room where there is a gas jet, or even a gas pipe, is in danger, more or less from suffocation. There is one simple, and at all times efficient method of preventing any evil effects from escaping gas, or at least of reducing them to a minimum, and that is by always having the window of one's room open. We can picture to ourselves the horror with which some of

our friends will hear such a suggestion. They are among those who think there is something very objectionable, not to say absolutely poisonous, in the night-air. They will at once exclaim that the remedy we suggest is worse than the disease. So far from this being the case, the "remedy" is worth trying, if there were no such danger for it to meet as escaping gas. There are few persons who sleep with the windows of their rooms open a little way—just far enough to admit a small current of air—who would ever again submit, without a severe struggle, to the mustiness of a chamber whose windows are kept closed. Numberless contrivances might be adopted to prevent the draft from coming on to the person occupying the room. Fresh air at night is a luxury. So far from its being harmful in large cities, it is during the night in its purest state, for it is then the least charged with smoke and impure gases. If it were difficult to obtain, thousands would sigh and pay for it, who now content themselves with close apartments rendered foul by the constant breathing of sleepers. As a health preserver, in summer and winter, for young and old, fresh air is indispensable. It can only be admitted effectually into the bedroom by such methods as will at the same time neutralize the most potent efforts of the gas main to poison us when asleep with its contents.

PRAYER AS A PROTECTOR AGAINST DISEASE.—A paragraph appeared in the papers recently, stating that prayers had been offered in the New York Catholic churches for protection against diphtheria. Those who desired to guard themselves against this malady would kneel at the feet of a priest, and holding two lighted candles crossed against the throat, allow the flames to rise at the sides of the face. While the worshiper was in this position, the priest would offer a prayer. We would under no circumstances say a word that would cast a slur on the religious views or ceremonies of any religious body, but even our catholic readers will, we think, go with us in our feeling that such ceremonies are, to say the least,

liable to be very inefficacious in averting disease. In making this assertion, we neither affirm nor deny the efficacy of prayer, when it is offered under certain conditions. To do the one or the other is not within our province. We merely call attention to the manifest futility of prayers against diseases, if at the same time no intelligent precautions are taken to avoid such diseases, by observing the laws of health. Among all religious bodies there is too little effort to arm the people in a rational way against physical ills. It is of very little use to pray to be guarded against diphtheria, and at the same time allow the presence of noxious gases in one's house; to pray to be delivered from indigestion and its attendant evils, and on rising from one's knees, eat indigestible food in large quantities. And yet this is constantly being done. The cheap and easy mental act of prayer cannot take the place as a preventive of disease of a sensible obedience to Nature's laws. Religious teachers should first teach their people this obedience—prayer afterwards will be far less unlikely to be answered.

ASYLUMS AND DRINK.—The great increase of lunacy in Staffordshire, England, has made it necessary to enlarge the County Asylum at a cost of £15,000. A contemporary asks the very pertinent question, whether it would not have been wiser to diminish the number of public houses? We are inclined to answer in the affirmative, though we cannot go as far as those who think it possible for a government to abolish all houses where intoxicants may be purchased. We have no sympathy with the philosophy which says that drunkenness is better than an enforced sobriety. And yet there are men who think they possess statesmanlike qualities, who publicly announce this doctrine. In the pottery fields of Staffordshire, among the workingmen of the Black Country, and those of the mining districts of Derbyshire and Yorkshire, there is a longing for drink, which, being gratified, swamps all the better qualities of men. Man possesses in himself tendencies to good, and tendencies

to evil. If the former are developed, the latter lose their force, and *vice versa*. During the past twenty years there has been exhibited a remarkable general development of the animal tendencies among the workers in English crowded districts, consequent on increased wages and increased facilities for gratifying the senses. This abnormal development is now showing itself in a demand for more lunatic asylums. It is sad to contemplate what will be the effect on the coming generation of the bad habits of their progenitors. This demand for lunatic asylums, is by no means confined to Staffordshire. It appears all over the country, and is directly traceable to the drinking habits of the people. This is by no means a local matter. It touches us in the United States as keenly as our friends across the Atlantic. It raises the question which unfortunately can only be urged by the *doctrinaire*—whether it is better for a government to force men to be sober by abolishing public houses, or to force them to pay taxes for the erection and support of lunatic asylums? Those who plead that every man should possess liberty to do as he likes, cannot get away from the fact that force has to be used on the taxpayers to get them to support lunatics whose liberty was respected so much that they were allowed to drink till fiery liquors stole away their brains—to quote from Shakespeare. There may be some who object to our assertion that only the *doctrinaire* would urge that a government should force men into sobriety by abolishing public houses. To those we would say, that in modern times it is impossible for a government to make and enforce a law that is not approved of by an overwhelming majority of the people. Such a majority could not be found in any large community for the abolition of public houses, the exception which Maine affords does not by any means disprove this assertion. But we would not be understood as in any way discountenancing such a measure, if it could be passed, with the approval of the people. It is to be fervently hoped by all those who desire to see a reform in our social customs, that the day will

come when the practical man will be able to urge on the government what now is urged by the theorist only.

CARLYLE'S DYSPEPSIA.—The influence of a dyspeptic stomach were never seen to greater advantage, or disadvantage, than in the writings of the late Thomas Carlyle. The tormentings of his stomach are reflected in an unmistakable manner in his thoughts. His mind and his moral nature were such that he could not but think nobly, but there are frequent signs of physical pangs having swerved aside his pen. The world was not the same color to him that it was to other men. When a stranger and an admirer accosted him one day, and shaking him by the hand said, "Mr. Carlyle, we have to thank you for much of the good in the world," the philosopher growled out, "No you haven't. There is no good in the world." We regard him as a unique writer, a unique philosopher—one who in his way has done much good in the world, though it may have been of a negative character. He has contented himself with pointing out social and political faults, rather than excellencies. It is

difficult to imagine what kind of work we should have had from Carlyle if he had not groaned under dyspepsia. No doubt he would even then have been a pessimist, but perhaps his pessimism would have been tempered with a few rays of optimism, in which we should have had thoughts of the future of the world, still couched in his rugged language, but of a more hopeful character. Dyspepsia is a wearying companion—one that in our less influential spheres impresses itself on our lives as indelibly as it impressed itself on the life and life-work of the "sage of Chelsea." Grand as that work stands forth in the literature of the first half of the nineteenth century, we think it would be grander if Carlyle had possessed digestive organs which did their work well. We are inclined to think there was something wrong in the way they were managed. Born of sturdy Scotch parents, in a village, he should have been strong in body as well as mind—in stomach as in lungs. Shall we not say that the world is a loser because his tutors did not instruct him more carefully in the laws of hygiene?

STUDIES IN HYGIENE FOR WOMEN.

WOMAN'S WORK IN THE WORLD.—Woman's part in the great work of promoting the health of the people is not obscure or difficult to find. In more primitive time, when to live in the country was more fashionable, and when manual labor on the part of everybody was more the rule than to-day, woman knew as little about the inevitable laws of health and disease as she does now. Perhaps she knew less then than now—certainly she should know far more to-day than she does. In the primitive time, to which we have referred, that now well-nigh universal trouble, dyspepsia, was indeed a *rara avis*. The need of care in choosing between healthful and unhealthful foods was far less then, because the appetite was not morbid, and it had no unnat-

ural craving for foods which now monopolize so much space in our markets, and injure the health of the consumer. In those days the patent laws did not protect, nor were they called on to protect, foods for children, which produce rickets and other irregularities. The advance of civilization has brought with it a certain amount of artificiality of life, which in its turn should be met by an extended knowledge of physiology on the part of the people. Rising generations owe, perhaps, more to their mothers for what they are than to their fathers. Are they to be robust in health—centers of energy and irrepressible progress? Their maternal parents, then, must know how robustness is produced and conserved. Mothers should know what is food and

what is not. They should be acquainted with the facts as to the use and abuse of concentrated food—should have their memories stored with elementary truths as to the preservation of health, both of children and adults. Does some one say this is beneath woman's capacity; that such things should be left to menials or doctors? What then would a woman do with her time? Where would she find a grander field for the use of her energies, tenderness, yea, and her genius, than in aiding to rear a generation which shall not only be in advance intellectually of all that preceded it, but which shall possess that great essential to the full realization of the results of the mind powers—health?

DANGERS OF CANNED FRUITS.—The exigencies of trade appear to be in continual conspiracy against the health of the human family. Some sharp man once found out that it was economical in the manufacture of tin plate to introduce into it a small quantity of lead, and now the cheaper grades of tin are all adulterated in this way. This discovery is fraught with mischief, for when acid fruits come in contact with this mixture of tin and lead, they are liable to become contaminated and produce lead poisoning in those who eat them. The canning of fruits in this country is now carried on to a much greater extent than ever, and cases are frequently brought before the public in the newspapers, of injury done to families or individuals by eating fruit which has been thus preserved. For those who preserve their own fruit or vegetables, glass, or earthenware vessels are absolutely safe, and much to be preferred to those made of metal.

LORD PALMERSTON'S VIEWS ON CONTAGION.—Lord Palmerston acted rashly sometimes when Foreign Secretary of England, but he possessed some sound notions on sanitary questions. It was when Secretary of State, under Lord John Russell, that Lord Palmerston was written to by the Presbytery of Edinburgh, asking whether a national fast ought not to be appointed in consequence of the appearance of cholera.

Lord Palmerston gravely admonished the Presbytery that the Maker of the universe had appointed certain laws of nature for the planet on which we live, and that the weal or woe of mankind depends on the observance of those—one of them connecting health with the absence of those noxious exhalations which proceed from over-crowded human beings, or from decomposing substance, whether animal or vegetable. He, therefore, recommended that the purification of towns and cities should be more strenuously carried on, and remarked that the causes and sources of contagion, if allowed to remain, "will infallibly breed pestilence and be fruitful in death, in spite of all the prayers and fastings of a united, but inactive nation."

PORK AS FOOD.—Dr. T. L. Nichols once said that pork is a coarse, nasty food for coarse, nasty people. He put the matter rather strongly, perhaps he exaggerated a little if he meant that only coarse, nasty people eat pork. Anyhow, people who eat pork are likely to be less refined in their manners and habits than they would if they abstained from this, one of the most objectionable forms of animal food. But apart from its coarseness it has other qualities which are decidedly baneful, and the French, English, and other European nations are just awaking to the danger that lurks in the flesh of the American pig. The French Government has forbidden the importation of pork from the United States, on account of the prevalence of trichinosis, and a similar prohibition has also been issued by Russia, Spain, Italy, Austria, Portugal and Greece. The sudden arrest of so large an industry, not to speak of the stoppage of so considerable a source of food supply, is a matter of very serious importance. But, as the Ex-premier of England once said, and as was remarked centuries ago, the health of the people is the supreme law, and it is the duty of statesmen to legislate for the benefit of the public health when possible. It is not to be supposed that THE HERALD OF HEALTH is particularly joyful when any portion of American export trade

is threatened, but we must confess to being less sorry to see the traffic in swine's flesh to the Old World checked, than we should be to see a check in the export of wheat. Much as we may desire to see the farmers, railroads, and general community of this nation enriched by European gold, we yet have some regard for the health of our European kinsmen, and at the same time a supreme contempt for the pig as an article of food for human beings. There are those who suffer from diseases brought on by eating pork, and yet they are perfectly blind to the real cause of their trouble. Some persons have an idea that they are safe against the parasites that may exist in pork if they well cook the flesh before eating it. This idea often turns out to be a mistaken one, a delusion and a snare. The only safe way to be free from diseases incident to the pig is to touch not, taste not, handle not the unclean thing. There is a wealth of good sense and discrimination in the Mosaic regulations in the Old Testament in regard to food. They may be ridiculed, they may be considered behind the age by Orthodox Christians, who believe that Moses was wrong, and that pork is very toothsome, innocuous food. Moses was right, and the man who avoids pork with as much determination as he would poison need not starve. Pork is no more a necessary of life than is tobacco; under certain conditions it is more prejudicial to health.

VEGETARIANISM—THE COMING REFORM.—Not long since we received a pamphlet advocating a vegetable diet as a cure for alcoholism. We beg the pardon of the author for having mislaid his tract; but we have a strong belief that the only cure for alcoholism is to refrain from the use of alcohol. We would not, however, disparage vegetarianism; it is one of the coming reforms. Should civilization succeed—and it has not succeeded—we shall make an end of wars, famines, and pestilences, and then we shall want room on the earth for the people who now perish in these barbaric calamities. With a vegetable diet, twice as many

people can subsist from the same soil as from a mixed diet; and there is very little doubt that people can live happily on vegetable food. We are confident that the eating of flesh will come to be as odious and sinful as slavery now is. Nevertheless, we eat meat and expect our grandchildren to do so.

We have met with some sensible suggestions on this subject in the *London Spectator*. It points out that great progress has been made by the vegetarians. "Not so very long ago, vegetarians were regarded as a kind of gentle monomaniacs, whose one objectionable characteristic was the illogical advocacy of an inoffensive crotchet. Now, under the mask of enlightened dietetics, their tenets are preached far and wide by the high-priests of science; and the cultured classes, without knowing it, are gradually being imbued with the doctrines of the vegetable-feeders. How long the fashion will last, or how far the process of conversion will go, cannot as yet very well be estimated." Physicians are increasing who say that flesh is not necessary to nutrition, and is often decidedly unwholesome.

One of the forces driving in the direction is philanthropy. Those who undertake to help the poor soon discover that multitudes of them suffer for lack of food economy in the expending of small incomes; that a "thorough-bred" woman will support a family in comfort on an income which starves a poor laborer's family. When they begin to devise means of helping to economical habits, the philanthropists discover that meat is dear, and that the poor waste it when they can get it. The *Spectator* asks and answers, thus: "Who are the people that are scandalizing the doctors by living too luxuriously? Curiously enough, not the rich merely, but the poor also. Their offence, we are told, is doubly rank, for not only do they eat flesh in stupendous quantity, but they waste nearly as much nutriment as they consume, by ruinous methods of cooking." In England, especially, the waste of meat may easily entail suffering upon the poor; and it is the most practical of practical questions whether or not meat is

necessary. The philanthropists are becoming convinced that it is not necessary.

But the Spectator does not believe that the rich will give up meat—they will not, for the simple reason that they like it; “flesh foods, deftly prepared, minister to our pleasures.” But suppose the question comes to be plainly put: Shall the rich, for their pleasure, make life harder for the poor, by grazing lands that are wanted to produce beans and potatoes? There are many persons who will scoff at such a world as we imagine; but when we stop killing people in war and pestilence, it may be as practical a question whether the rich shall have pasture lands, as it now is whether Indians and lords shall have extensive hunting grounds.

It is also possible that the palate of the coming man may be tickled by a finer quality of vegetables and richer preparations of them. We quite agree with the Spectator that, “as a rule, the messes of the vegetarians are not palatable.” We find food for reflection in the following suggestions: “It may be that we can get as much food out of a lump of pease-pudding as out of a beefsteak. But so long as the former tastes like damp sawdust, people will prefer, if they can afford it, to dine off the latter. We are aware that the Scotch profess to have discovered the art of cooking vegetable foods so as to make them palatable.” But our contemporary does not quite credit this rumor, not liking, we judge, Scotch cookery. Whenever, however, the world turns strongly, in a confirmed love of civilization and peace, to the task of improving foods, we shall probably find a way to better things. And, at the last, the pleasure of eating may be safely discounted in the interest of better objects of life.—*Methodist*.

CURRENT LITERATURE.

—:O:—

BIBLE HYGIENE; OR HEALTH HINTS. By a Physician, Philadelphia: Presley Blackiston, 1012 Walnut St., 12mo. \$1.00.

We have here a book of 250 pages, containing 16 chapters on Bible Hygiene. Among others are the following: The Bible as a health guide. On personal hygiene. Bible health hints regarding food and drink. Bible hints

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The work shows much painstaking, and will certainly be very interesting reading to all who are seeking light on the subject of health. One would hardly believe that so much could be found on this subject. The following extract will show the character of the work:

“We may generally judge of the importance of any sanitary subject by the frequency and force with which it is alluded to in the Bible. The Scriptures often speak of the necessity for personal and public cleanliness, and lay great stress not only on having a clean heart, that is, on being morally and spiritually pure, but also on physical cleanliness: that is, purity of the body, garments, houses, and so forth. Whole chapters in Numbers, Leviticus, and Deuteronomy are devoted to the subject of cleanliness of the person, clothing, tents, tabernacle, and camp, which the leaders, chief priests, Levites, and Israelites generally were bound to observe. All through both Testaments the importance of cleanliness is either directly or indirectly alluded to; and though in many places personal cleanliness is alone spoken of, the text clearly inculcates purity in all things, in thought, word, and deed; and not of the heart and life only, but also the body and the clothing. Such stress was laid on purity, that it even makes a distinction between clean and unclean animals (Lev. xi.; Deut. xiv.) God's great purity is often spoken of as an example to us; even the heavens are not clean in His sight (Job xv. 15). The removal of sin is spoken of symbolically as a process of washing.—“The blood of Jesus Christ cleanseth from all sin” (1 John i. 7). And again in the passage, “Wash you, make you clean” (Isa. i. 16), we find spiritual typified by physical purity. And significantly enough water is the biblical symbol of cleanliness, and personal the symbol of moral purity (Isa. i. 16; Ezek. xxxvi. 25; Matt. xxvii. 24; Psalm lxxiii. 13).

ALCOHOL AND HYGIENE: AN Elementary Lesson Book for Schools. By Julia Colman. New York: National Temperance Society and Publication House.

The work, titled above, is an attempt to put into a brief and compact form, the facts concerning alcohol, as it exists in the various distilled and fermented beverages, and apply them to the instruction of youth. It is really a question and answer book, on all parts of the subject, for the help of the younger classes, who cannot yet aspire to Richardson's “Lesson Book.” The relation of alcohol to health, its chemical nature, and the way it acts physiologically and morally, are ably discussed and considered, for the benefit of the young and rising generation. At the end of the catechetical portion is added in fine print, a teachers appendix, explaining more in detail some of the topics touched upon. The labor has been well done, and is calculated to interest the constituency for which it has been so faithfully prepared.

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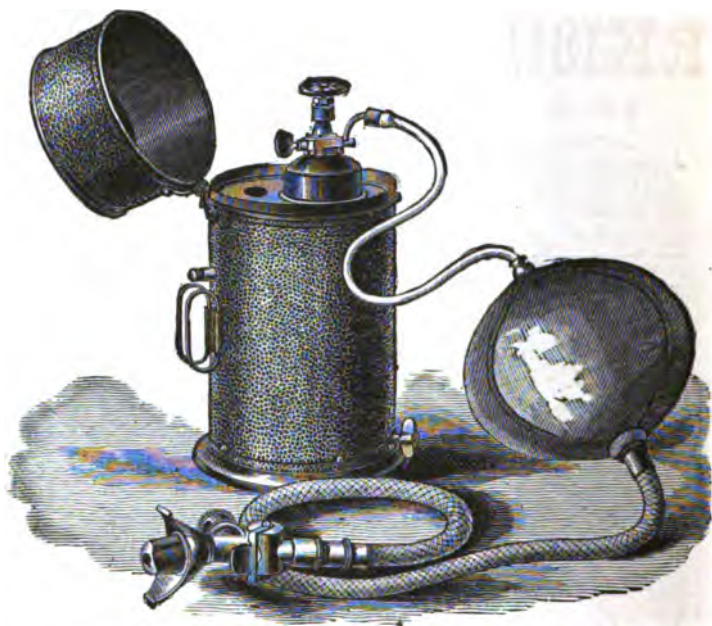
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CHAPTER 6.—	HAS NERVOUS ACTIVITY ANY LIMIT?.....	6
CHAPTER 7.—	NERVOUS EXHAUSTION.....	7
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CHAPTER 9.—	THE CURE OF NERVOUSNESS (Continued).....	9
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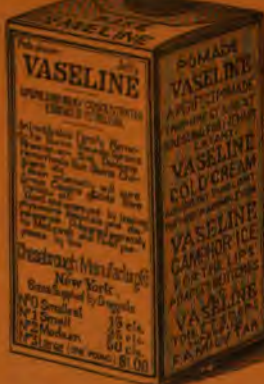
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CONTENTS FOR MAY, 1881.

GENERAL ARTICLES.

Page.

- Our Common Slight Afflictions—Rheumatism: Its Nature.—*By the Editor.* 97
 Yale College—Its Deficiencies.—*By R. M. T.* 99
 Prenatal Culture.—*By Josie Johnson, M. D.* 101

OUR DESSERT TABLE.

- Baby's Complaint—Self-surprise—Faith—The Treasure and the Hand—
 Stung. 104

TOPICS OF THE MONTH.

- Conservation of Strength. 105
 Malaria and its Treatment—Record of Hygienic Progress. 106
 Is Alcoholism a Disease? 107
 Vaccination. 108
 Exercising the Mental Functions. 109

STUDIES IN HYGIENE FOR WOMEN.

- Hygiene and Haste. 109
 Baltimore Apple Bread—The Flower Mission. 110
 Chemistry of Potato Cooking—To Clean Marble—Keeping Ice in the
 Sick room. 111
 Current Literature. 112

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THE HERALD OF HEALTH.

MAY, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

RHEUMATISM—ITS NATURE.

RHEUMATISM is a disease concerning the nature of which there has been much dispute, and there are yet many quite diverse opinions prevalent. Essentially it is a disease consisting of a peculiar inflammatory condition in the fibrous tissues, especially of the joints, sheaths of the muscles, tendons, etc. Usually it is divided into two kinds, *acute and chronic*. Acute rheumatism is attended with high fever, swelling of the joints, great pain on the least motion. It often attacks the pericardium or covering of the heart, and when this is the case it is a serious matter.

The chronic form varies in many ways, sometimes attacking one or two joints, and is attended with slight fever. In some cases only one of several muscles is affected. It is in this latter case, known under some other name, as lumbago, when it attacks the muscles of the back, or pleurodynia when the intercostal muscles are its seat. Rheumatism often changes suddenly from one part to another without causing fever. In this way it continues often for weeks or months, and sometimes for years.

It is now generally believed that in this disease there is some abnormal state of the blood, and also of the nervous system, and that this abnormal blood circulating in the fibrous tissues, induces a kind of inflammatory action in which there is a retrograde change,

the nature of which is not yet fully understood. The swelling of joints and tenderness of tissues is only a local expression of a general disease affecting the whole body.

There is reason to believe we have some truth in this theory, as the blood is usually buffed, and there is a considerable increase of fibrin in it, and the higher the inflammation runs, the more fibrin is found. There is also a decrease of the number of blood corpuscles, a decrease of the serum-albumen, a decrease of the salts of the blood, an increase of fat; still whether these are causes or results is not known, for the same condition exists in other diseases.

Rheumatism is not contagious in any sense of the world, nor is it a very fatal disease, even in the acute form; statistics show that it occupies the 34th place in the list in this respect. But if we take into account the fact that rheumatism is the cause of a great deal of heart disease, then its fatal effects are at least indirectly much greater. About 1,000 persons in every million die of heart disease, and it is believed that two-thirds of these cases have their direct origin in rheumatism, or its twin brother, gout. Heart disease gets credit for those deaths which really primarily are due to rheumatism and gout. According to English statistics, from 1850 to 1870 the death rate from rheumatism is a trifle over 100 persons yearly to each million.

In the army, rheumatism is a great

cause of invalidism. In the navy, it is a still greater cause. All those who are workmen, and are exposed to wet, cold, and sudden changes of weather, such as farmers, railway officers, policemen, cab or stage drivers, soldiers, etc., are likely to get rheumatism. For this reason, men are more liable to it than women or children. Chomel states that in 72 cases which he treated, only two were under fifteen years of age. Thirty-five were between fifteen and thirty, twenty-five were from thirty to forty, seven cases were from forty-five to sixty, and only seven cases were after sixty.

As regards climate, we must observe that it is not the coldest climate that causes the most rheumatism, but the most damp and variable one. Thus there are more cases in the mild climate of the Mediterranean than in Nova Scotia and Canada; and in some of the provinces of the Cape of Good Hope, where there is often little or no rain for years, this disease is more frequent than in the West Indies, where the atmospheric conditions are quite the reverse. Pickford, in a work on hygiene, says: "In rheumatism, climate exercises a powerful influence. Would the subject of this disorder if left entirely to his own choice, select a northern or eastern aspect; would he take up his abode on a clayey soil, in a damp, cold, moist valley; would he locate himself at Pau, where rheumatism springs up indigenous in every blade of grass on the surface of the soil; would he not sooner seek a dry, gravelly, elevated spot with a southern or western aspect, protected or screened from the bitter north winds?"

There can be no doubt but cold, damp clayey soils promote in a remarkable degree this disease, and on the other hand, dry, warm sandy soils prevent and cure it.

Food has a powerful influence in causing rheumatism. A richly nitrogenous diet of lean meat promotes its development and retards its cure. Dr. S. K. Chambers, a high authority on food, says: "A nutrient nitrogenous diet, which the patient assimilates too readily, retards recovery, and will even

bring on a relapse during convalescence. If meat in any form, solid or liquid, is eaten, it seems to turn into acid, which is already in excess in the blood. The power of converting it into healthy tissue is wanting, and until this power is regained, a semi-conversion into an organic acid takes place. The redder and more muscular the meat is, the more it disagrees."

Alcoholic drinks, and even cider, also cause this disease. In England, in cider drinking districts, there is a form of rheumatism attributed to cider alone, and it is cured when the use of this fluid is discontinued. This would indicate that either the alcoholic fluids derange the digestion so that the food is not fully converted into good blood, or that the presence of the alcohol in the circulating fluids is injurious. Perhaps both are the case. Certainly drinkers are more liable to this disease than the temperate, other conditions being the same.

Rheumatism is inherited, or rather the tendency to it is, the same as gout. We have known many members of the same family bring it down from one generation to another, as a family inheritance, quite undesirable, to say the least.

Chronic gout we know is largely due to good cheer, indulged in either by the sufferer or his ancestors. When a man with weak digestion eats too much food day after day, and year after year, more than is needed to repair the waste of life, the excess passes into the alimentary canal undigested, and partially decomposes there. Then all sorts of abdominal derangements ensue. This undigested food, however, is soon expelled, and perhaps little harm is done. Suppose, however, this food is partially digested and absorbed into the system, an excess of uric acid is formed and rheumatism or gout results.

This line of thought suggests what will be more fully considered in a future paper, the prevention or cure of this disease. Both branches of this subject are especially interesting and important, and in our next issue we shall endeavor to throw some light upon them.

YALE COLLEGE—ITS DEFICIENCIES.

BY R. M. T.

THE ancient Greeks were wise in their generation. The modern student of their history is struck by the prominence that was given to the physical culture of the young in days when mental culture was as much valued as it is now. But the Greeks realized a fact that we in this age are signally blind to, that mental culture is of little value to a man who is broken down physically; that a sound mind in an unsound body is an impossibility. When the history of the United States for the present century comes to be written, there will be an opportunity for the historian to point to the retrograde movements that man has taken in his methods of educating his children, to draw a comparison between the all-round education of Homer's time, and the partial and inefficient education of the 19th century. Canon Kingsley once asked, in a tone of semi-despair, why the people are not taught something about the tissues of the body, their structure and uses, the circulation of the blood, respiration, chemical changes in the air respired, amount breathed, digestion, nature of food, absorption, secretion, structure of the nervous system? Surely this is a pertinent question, and it is yet unanswered. It would seem to a rational being that the art of keeping one's self alive might well form a part of technical education. But this, which deserves a premier place, is not merely pushed into the back ground at our great centers of learning, but it is too often excluded altogether.

We are prompted to these remarks by a conversation we have just had with a student of Yale College. The care that is taken there by the authorities to instruct the students in the most elementary laws of life and health is absolutely *nil*. It is needless to say that the student's heads are crammed with chemical terms, facts and fancies, but in a great proportion of cases no practical use is ever made of them. A more willful waste of learning, a grosser misplacement of erudi-

tion, a more obtuse disregard of what the students really need, were never found at any college, or in any age of the world's history, than are to be found at some of the principal colleges in this country. At Yale, the students get their meals how and where and when they like. They have no hints from their tutors as to what it is best for them to eat, or when, and, as a matter of consequence, they are continually going wrong. Many of the students in the exercise of their freedom to do wrong are ruining their constitutions, impairing their mental organs and robbing themselves of years of what might be useful life. The professors gaze on with a stolid indifference. They coolly reflect that their duty to the students ceases after school hours. "The students will have to meet the world," say their teachers, "and they had better begin now to exercise their freedom and to shift for themselves." This is all very well in theory, and perhaps would be equally well in practice if their course of studies included lessons on man's physical needs. Then the professors might very well fold their arms and say: "We have taught them what kinds of food the human frame requires, how much and how often; we have explained the rush of the blood to the organs that are at any time called into use; we have pointed out the necessity of fresh air to the lungs, and cleanliness of the skin; we have shown the indispensableness of exercise to all the muscles. Having done this, the students know what they must do, and what they must not do to conserve their health. If they act according to their knowledge, well; if not, it is of no use to attempt forcing them. They are men now, and if we attempt force, it will be partially unsuccessful. At the best it would only affect them temporarily, for when they leave the college and face the world they will do as they like." But the professors cannot thus congratulate themselves on having performed all their duty. If they could, then the student would in

nearly every case have himself to thank for his indigestion or biliousness; for his lack of vitality, for his inability to apply himself to his studies, when he most desired to, and for his general physical deterioration, a deterioration which makes itself felt for not only his own lifetime, but perhaps for the lifetime of his children. The college professors content themselves with assuming that a man's constitution is made of iron and needs no training, or that it is not their function to attend to the students beyond their mental needs. To whom, we would ask, is the rising generation to look for instruction in the laws of health, in the needs of their bodies, if not to their college instructors?

The allegations of shortcoming we have made against the system which obtains at our colleges, are founded on information which is very easily secured. We will, however, give a few facts concerning the life of the Yale students outside the college, which can be corroborated by any one who has looked into the matter, whether as an outsider or as a student. The system which still prevails in Oxford and Cambridge, (England), by which the students of each college get their meals in one large hall, being catered for, and under the college authorities, is going out of fashion in this country. At Yale, for example, the students procure their meals at restaurants, boarding-houses or at "clubs." The latter, it may be said, are collections of from two to twelve students who club together, and bargain with some caterer in the city to supply them with their meals at a certain rate each per week. Thus personal friends, or members of different "sets," are able to enjoy each other's company at meals, and the result is a general pecuniary advantage. With this plan we have no fault to find. Meals of men who club together in this way are likely to be tolerably regular and healthful, and the same may be said of those who patronize boarding-houses. But it is more especially for those who fall back on the restaurants, that we sympathize. Many of them are unable, because of their lack of

funds, to join in a club. They have but a small pittance to live on during the college term, and economy is all important. Therefore they patronize a restaurant, and go daily to their meals with an abundance of chemical formulæ in their heads, but with not a spark of practical knowledge that would guide them in an intelligent selection of food. These poor students may be seen at breakfast, sitting down to strong coffee and white rolls, or worse still, to that atrocious American invention "pie." This "pie" possesses many of the elements that characterize lead. The effect it has on the system of the student who eats it day after day, and who takes but little exercise to aid his digestive organs in combating with the cruel imposition forced on them, is easily imagined, and needs no description. How can it be expected that a man's brain can be clear, and capable of doing good work on such a diet? Not that the brain needs a great amount of good food to supply it with power, for it does not. But it does demand that the blood which should be coursing around and among its cells, shall not be busy for indefinite time in fruitless efforts to aid in the digestion of food which is practically indigestible.

Our informant tells us that pork, liver and bacon are great favorites among the students for dinner, while beef and mutton are also eaten more or less. Vegetables are doled out very sparingly by the restaurant keepers, and as the students know but little as to their value as articles of food, but few vegetables are eaten. It is true, there are some men who, perhaps, are not "clubbable," to use a word common in England, who live at restaurants for other reasons than being short of funds. These men live on the fat of the land, in the shape of outlets, turkey, and other toothsome dishes. They, like their poorer contemporaries, imagine that flesh meat of all kinds possesses a great deal of nutrition, that brain power needs plenty of nutrition, and eggs and flesh meat are indispensable for college work. Did these students ever hear of the great Scotch writer, connected with the Edinburgh Review, who said that he

cultivated literature on a little oatmeal?

This restaurant system is essentially bad, as it is at present carried on. We do not say that the fault lies with the restaurants themselves; it lies rather with the college professors, who neglect to guard those under their care against a diet consisting chiefly of hot coffee, hot white rolls, pork, liver and pie. The laws of health, we are told, are never spoken of to the students. They are ignored as completely as if they had to do with some unpractical phase of life, or some stellar world. It is true that every man is compelled to spend three afternoons each week of his first year in the gymnasium, and we would not speak slightly of this grain of physical culture; but why it should cease with the first year of college life we do not understand.

The feeble hold this rule seems to have on the general budget of regulations that govern the college, makes us fear that it will one day be relaxed. Either it will be relaxed or tightened. If the faculty determine some day that with physical culture they have nothing whatever to do, they will, if they act logically, leave off compelling students to visit the gymnasium. If, on the other hand, they some day decide that physical culture comes within the province of college duties, they will, we hope, increase the facilities for that culture, for they will see the absurd insufficiency of a few hours gymnastic exercise a week.

This question we are dealing with is an important one. The rising generation need to be educated in the laws of health, the science of life; not only that they may have the knowledge for guidance during future years, but because their ignorance is leading to habits and practices which undermine their

constitutions now. A knowledge of the laws of chemistry should be subordinate to the requirements of health. Chemistry would be invested with a fresh interest were the chemical action of food on the system demonstrated. Rules must not be thrown down a boy's throat surrounded with nothing but that which is arbitrary, but they must be placed before him in such a way that deductions can be drawn from them. This is a very practical question, and we desire to be practical in our suggestions. Would it not be well for, say, Professor Johnson, to commence the noble work of reform, by preparing a printed table which should be placed before the students, and from which they would be able to get some idea as to the best kinds of food for them to eat? It should be adapted to the various seasons of the year. Then this initial movement might be followed by special lectures on the diet table, showing that it was not composed arbitrarily and showing why hot rolls, a piece of pie and cup of strong coffee are not the best twenty cents worth of food a student can eat for breakfast.

It was once very pertinently asked, "who would not give a trifle to prevent what he would give a thousand worlds to cure?" College students might well ask themselves this question. Unfortunately, they seem to be unaware that it is within their power to ward off aches and pains which, if they do not exercise care, will trouble them in later life. With their tutors lies a great responsibility. The *dicta* of college professors carry great weight, and if they allow their opportunity to pass unused, they neglect a very important part of their duty, and the cause of humanity is the sufferer.

PRENATAL CULTURE.

BY JOSIE JOHNSON, M. D.

I HERE present a few of my ideas concerning the treatment of mothers during gestation. I want to say to my co-laborers in this great work, that you cannot instruct your patients too

much in regard to their conduct during the process of forming a new being, both morally and physically, to take their places in after years; so instruct them that their children may have no

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to that embodiment of divine purity and truth?

Hannah and Samuel furnish another example. Her devout piety and holy thoughts transmitted to him a love of the sanctuary. Sacred history admits this principle, even in its application to the brute race, in the account where poor, loving Jacob served Laban seven years for Rachel, and was given her sister instead; and then served another seven for the woman he loved. Laban tried to compromise his baseness by offering Jacob all the speckled cattle. It seems that Jacob was a good reasoner, and got the better of his father-in-law. He placed speckled rods at the bottom of the watering troughs, keeping the cattle up until they were nearly famished with thirst, and then let them mingle at the watering places. This would bring to their minds a speckled fluid. He repeated the experiment often enough to deepen the impression, and an increase of speckled cattle was the result. As often as Laban changed his wages, (which was ten times), Jacob as often changed his mode of action, by preparing causes that would produce a corresponding result in the animal economy.

I do not see why the Sacred Book should detail these things so minutely, unless it was intended that future generations should profit by them. As our spiritual advisers are too modest to call attention to this all-important subject, it falls to the lot of physicians, whose virtue is never to get out of *patients*, to *preach* as well as *practice*. If every physician would explain the beautiful laws of maternity to the prospective mother, direct her in the right way of eating, thinking and acting—if you have the ability to inspire her with confidence in you, she will follow your advice and instructions faithfully, and will extend this knowledge to all her lady friends, and in this way these truths will become known.

I would like to add my testimony to Dr. Holbrook's system of fruit diet for pregnant women. I have given it a very fair test in my practice, and now have no trouble with constipation, hemorrhoids, or nauseated stomach, although

in previous pregnancies the patients had experienced considerable annoyance and suffering. Child-birth is rendered comparatively easy, the great trouble being to keep my patients in bed over three days. Had one case, where the child was born without any pain. Have never had occasion to use instrumental interference. The children are well formed, have beautiful complexions, and are robust in health; which latter fact is bad for the doctor, but a good thing for the parents and children. I repeat the old adage, "Prevention is better than cure;" it is much better to born our children into the world morally good and physically strong, than to hang them out of existence for their constitutional immoralities, or dose them out for inherited disease.

—♦♦♦— DYSPEPSIA AND SUPERSTITION. —

The Russians are by no means as dyspeptic a race as Americans, for they have more physical labor and less chance to employ the services of cooks. But there are subjects of the Czar even, who over-eat, and suffer in consequence, as other mortals do. They are, however, not inclined to blame themselves for attacks of dyspepsia, but think that when such attacks do trouble them, it is owing to the presence of a snake in the stomach. It is currently believed that the reptile is very fond of raspberries, and will leave its hiding place whenever it sees or smells them. So the dyspeptic goes into the bath-room (when he wishes to be cured), some raspberries are fetched and strewed on hot stones in the room, over which the sufferer bends with open mouth to facilitate the egress of the serpent. Should it not make its appearance, charms or incantations are resorted to, and continued till the patient feels better, when the snake is supposed to have left his temporary abode unobserved. Surely the acme of unreason is reached by a people who can believe in such an absurdity. But they have relations in countries west of them—people who are equally unable to see what is the real cause of dyspepsia, and what its cure.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
BABY'S COMPLAINT.

I'm tossed and I'm trotted from morning till night,
One would think, I am sure, t'was my greatest delight;
I am shaken and squeezed, till I'm sick and I'm sore,
And whenever I cry, nurse but trots me the more.

I am swathed in hot blankets and pinned up so tight
I can scarce move my limbs, tho' I try with my might:

The way I'm abused I do think it a sin,
How I hate the first man who invented a pin!

Sometimes I scream "murder" for over an hour,
Out of spite, or from passion, to show them my power;

They say it's the colic, and warm catnep tea
Is voted the very best cordial for me.

With cup and with teaspoon, nurse comes to my aid;

On cup and on teaspoon I make a fierce raid,
Then the nauseous dose trickles all down my white dress,

And I laugh in my sleeve at her look of distress.

"Naughty baby!" nurse says, and she quickly gets more;

This time she has better success than before
Though I double my fists and make a wry face
And strangle it down with a very bad grace.

When company comes, I am put in my crib,
Tho' I'd rather be drest in best tucker and bib,
And go down in the parlor to hear them all say
'What a sweet little boy! how old is he, pray?'

When nurse thinks I'm 'asleep—and I lie very still—

She turns down the gas; then I scream with a will,

And I keep wide awake as long I can,
And think of the time when I'll be a big man.
Tho' I'm full three months old, yet I never have been

To a party, and no other babies have seen—
I've beautiful armlets of coral and gold,
And skirts all embroidered, and dresses untold.

And a cap with the daintest bit of a feather,
Yet I never go out in the pleasantest weather.
Was ever a baby so sad and forlorn?

I've a hundred times wished I'd never been born

E. V. S.

SELF-SURPRISE.

If thou wouldst know thyself as thou art known
by God alone,

Conceive thyself as wholly to thyself unknown;
Then for thy secret traits in silent ambush lie,
And see what starts when strong temptations
travel by.

W. R. Alger.

FAITH.

"Sure, doctor, I be aillin'
With the rheumatiz that bad,
I bates me poor ould wife
Till she almost makes me mad."

"Well, Pat, take this prescription,
Rub with it thrice a day.
And when it's used completely up
You may pass again this way."

"Could ye give me the likes o' that paper,
For, doctor, the pain, sure, has quit!
I've rubbed that same piece of paper
Till there's left of it sorra a bit."

E. P. Watfer.

THE TREASURE AND THE HAND.

When I dive in the sea and return with no pearl,
As, all dripping, I come once again to the strand,
No complaint at the covetous sea do I hurl;
For I know that the blame is alone in my hand.
An abundance of pearls overspread the deep sand,

But an unlucky fortune has blinded my hand.
Over riches unsounded the bright billows curl,
And no curse but a blessing upon them I swirl,
Oh, I never will stand with the arrogant band
Who their fingers at Fate still conceitedly twirl.
Lord of Fate! let a smile from thy features unfurl,

And remove the unfortunate luck of my hand!

STUNG.

The flower, flirting with the bee,
Encouraged his addresses,
Till, bolder grown,
The bee, no drone,
His lips to her lips presses.

"The merits of a kiss," said he,
"Are seen in its completeness,"
So on her lips
He loving sips,
Extracting all their sweetness.

Too late the flower wakes to find
Herself, alas! forsaken;
Of all bereft,
No hope is left,
Her honey-wealth all taken.

And she, neglected, still remains,
So her sad fate discloses,
For bees are sly,
And pass her by,
Nor relish empty roses.

They're fools who play with edged tools
(Experience oft will show it),
And often find,
When fashion blind,
They're stung before they know it.



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CONTENTS FOR MAY, 1881.

GENERAL ARTICLES.	Page.
Our Common Slight Ailments—Rheumatism: Its Nature.— <i>By the Editor.</i>	97
Yale College—Its Deficiencies.— <i>By R. M. T.</i>	99
Prenatal Culture.— <i>By Josie Johnson, M. D.</i>	101
OUR DESSERT TABLE.	
Baby's Complaint—Self-surprise—Faith—The Treasure and the Hand—Stung	104
TOPICS OF THE MONTH.	
Conservation of Strength	105
Malaria and its Treatment—Record of Hygienic Progress	106
Is Alcoholism a Disease?	107
Vaccination	108
Exercising the Mental Functions	109
STUDIES IN HYGIENE FOR WOMEN.	
Hygiene and Haste	109
Baltimore Apple Bread—The Flower Mission	110
Chemistry of Potato Cooking—To Clean Marble—Keeping Ice in the Sick room	111
Current Literature	112

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max. Many men kill themselves in their efforts to get a living. This need never be. When men have learned what is the point beyond which they cannot go without drawing on their reserve of strength, they will be less likely to over-tax themselves, thus hastening into premature graves.

MALARIA AND ITS TREATMENT.—One of the prime troubles of the denizens of this continent is malaria. Those who have lived here all their lives are liable to fall under its influence, although as a rule they are careful to guard against it. But it is the foreigner, who imagines himself proof against such an affection, that is victimized by it. He comes to this country from the well drained lands of England, say, never having heard of "chills and fever." True, he knows that some people suffer from ague in his own country, but then he has never seen any one with the complaint, and it is mixed up in his mind with marshy ground, over which will-o'-the-wisps sometimes hover. He finds, however, if he settles in some parts of this country, (which are sufficiently well known to our readers and need not be mentioned in detail,) that he has a force to cope with of whose strength he knew nothing. (Gradually all the horrible realities of a "chill" come over him, and once having obtained a foothold the invader does its best to maintain it. Periodical "chills" weaken the sufferer, unfit him for work, and make life burdensome for the time. Like a bilious attack, it makes a man feel that a sickness which precedes death cannot possibly bring more suffering; unlike a bilious attack, it subsides for a time only to return again in a few days with unabated misery. It is the duty of communities to remove the cause of malaria. It is the duty of individuals who suffer from it, to quit the malarious district and seek health. Communities are very slow in their movements, and it is often times a thankless task to attempt to goad them on to their duty. We speak at this time more especially to the individual sufferer. The first thing to be done is to remove at once from the dis-

trict where the malaria was caught. The patient must remove the prime cause of his trouble far from him; the air he breathes must not be charged with exhalations from decayed vegetable or animal matter, or with the poison of a swamp. He will do well to avoid also all the quack specifics which prey on the vitality of the sufferer's frame and pocket. There is no royal road to a cure for malaria. Many of these quack specifics contain drugs which are highly injurious, and which, by reason of their power to arrest the functions, persuade the purchaser that they are arresting and driving out the disease. The quickest and safest, and in the end most economical way to rid one's self of this common complaint is, as we have said, first to leave the malarious district. Then a careful diet and constant bathing—Turkish baths are excellent things for the arresting of chills—will speedily restore the patient to health.

RECORD OF HYGIENIC PROGRESS.—This record would be incomplete without mention of a society that has already been referred to in a general article in THE HERALD OF HEALTH. This is the "*Institute of Heredity*," which has its headquarters in Boston, with local directors in various parts of the country, and which promises to be an important agency in the evolution of that higher type of humanity, which it is the chief purpose of this Journal to advocate and promote. The President of the society is the Hon. Daniel Needham, a man of much influence in Massachusetts, and among its Vice-Presidents and Directors are James Parton, Elizar Wright, Dr. James C. Jackson, Parker Pillsbury, Matilda J. Gage and Elizabeth Cady Stanton, with some sixty other names of more or less note. The plan and purpose of this organization are clearly set forth in the following preamble to its constitution:

"Believing that many of the moral and physical diseases which afflict humanity are congenital, and are transmitted from generation to generation, through ignorance and disregard of the natural laws of descent: Therefore, for the pur-

pose of acquiring and promulgating a knowledge of these laws, and urging such obedience to them as will bring posterity into mental and physical health and right moral action, and so eradicate much of the disease, vice and crime with which civilized society is burdened, the undersigned hereby form ourselves into an association, to be known as the INSTITUTE OF HEREDITY."

In treating of the causes of the vast amount of vice and crime that prevail in all human society, the circular of the Institute contains the following :

"Century after century have Church and State, with all their vast, complicated and cumbrous machinery, enforced their empirical methods with terrible penalties and at tremendous cost, for the purpose of putting an end to these evils; and with the most wretched results. And above all this, what vast amounts are expended in voluntary contributions of money and labor in the various forms of charitable relief, with the same hopeless and unsatisfactory results. And for the reason that we have battled against effects, while leaving causes in unchecked operation.

"*The causes are congenital. People who are born with theft and murder in the blood, will steal and kill.* The jailer and hangman neither cure them nor check their tendencies, nor thin their ranks; for we preach temperance, and honesty, and keep on breeding drunkards and thieves; we hang murderers, and continue to propagate them, and so with the whole circle of physical, mental and moral disorders: hence, as fast as we imprison and hang criminals, others are born to take their places. So that all our conflicts with evil result in a long-drawn battle.

"Shall we forever continue the old treadmill process? The wheel forever sinking down as we climb, and we forever no nearer the top? Why should we continue to weary and exhaust ourselves in this endless circuit, with all the means of deliverance in our own hands and under our own control?"

This society is quite new, and its practical work is but just being organized. It calls for interested workers

everywhere, and judging by the intelligent zeal displayed by its secretary, and the wide publicity that has already been given to it through the press, we are led to hope that it may become an institution of national importance. Communications regarding it should be addressed to its Secretary, No. 35 Pemberton Square, Boston, Mass.

IS ALCOHOLISM A DISEASE.—A New York newspaper stated a short time ago, that Bellevue Hospital frequently affords shelter and treatment to wealthy men suffering from "Alcoholism." The complaint is treated as a disease, though there is no doubt that some persons would be inclined to treat it as a form of insanity. It is rather difficult to bring one's mind to regard "alcoholism" as a disease, at least it is difficult for those who have always regarded drunkenness as a perfectly voluntary vice. We are all more or less intimately acquainted with men whose passion for drink is at times so strong that they give way to it unreservedly. They will go for days without food when on their drinking "bouts," being during that time in a constant state of inebriety. Eventually they leave off drinking, and, as we have stated, some of them go to the hospital as the easiest way to get on their feet again and go to face the world. Are men who act thus, responsible for their actions? Are they to be blamed for the misery they bring on their friends, for the disgraceful example they set their children, and the injury they work on their own constitutions? In other words, is their passion for drink uncontrolled or uncontrollable? If the former, then they themselves are more blameworthy than can be estimated, and it is a question whether the fact of a non-desire to control their passions is not a justification for putting them into a lunatic asylum, where drink would be kept from them and where they would be unable to blight the lives of others. But the question remains whether their passion is uncontrollable. If it is, then for the immediate results of its work they must not be held accountable, and "alcoholism,"

may rank among diseases, and the hospital is a proper place for the sufferers. No one will assume that, being a disease, it is incurable. It seems, however, that the authorities at Bellevue Hospital do little to effect permanent cures. "Strange as it may seem, persons that come once invariably turn up again. It seems that after alcoholism gets hold of them, they cannot release its hold, for it undermines their will power." These are the words of "an orderly" of the hospital referred to. They need excite no surprise. Hospitals have not yet realized that it is their function to treat such diseases in a rational manner. As a consequence, they do not treat them at all, but let the victims go into the world, hampered with perhaps, uncontrollable passion which is destined to drag them to the grave before their time. This disease, which in certain cases it undoubtedly is can only be cured in one way. There is nothing occult about it. Alcohol in all forms must be abstained from. A plain, light diet, (the less animal food eaten the better,) pleasant company, and a severance of all social ties which would lead the sufferer to yearn for the old paths, will surely lead to a cure of alcoholism. But how few are willing to obey these simple directions, and how few there are whose friends will persuade them to do so.

VACCINATION.—Some of the most stupendous falsehoods are told about vaccination. Medical men who contradict themselves and each other with such amazing celerity on vaccination details, will one day be accounted as fools or hypocrites. The day is coming when vaccination will be regarded as an operation more dangerous, more illogical and more blameworthy, than inoculation is regarded to-day. Jenner will one day be remembered as a man who, perhaps with sincerity, forced a monster delusion on the world. That conservative England should hold to the dictum of the doctors, and not allow a man to question their assertion that vaccination is necessary to make him complete, and that it is a preventive of small pox, is difficult to understand. But that liberal America should lay

aside its logic, and allow itself to be deluded is a mystery. That English newspapers should state that every unvaccinated person is a "plague spot," and a "seat of contagion," is scarcely understandable. That American newspapers should go to nearly as great lengths of absurdity is utterly inexplicable. English doctors maintain that people should be vaccinated every seven years, and that the operation performed on any one seven years ago does nothing to-day to guard him against small pox. That theory is generally accepted by doctors. We heartily agree with them as to the inefficacy of seven years old vaccination marks. But as an example of the utter confusion which exists among these differing doctors, we would quote some remarks recently made by the doctor in charge of the New York Dispensary, to a reporter who cuffed on him. This reporter was 30 years of age, and "under a sudden inspiration" he decided to be vaccinated. (Where did the inspiration come from?) The patient rolled up his sleeve and the operation was performed. Subsequently the doctor discovered a big scar from a former vaccination. "Why, you did not need vaccination," said he. The reporter informed him that that scar was made 23 years ago. "Well," said the physician, "that took well, and it is probably all right to-day. I am not a believer in the old-fashioned theory, that we renew ourselves over and over every seven years." Of the bad logic and bad practice from a physician's standpoint, of vaccination we will not now deal. Nor will we attempt to demonstrate the utter inefficacy of vaccination, for one only needs to study small pox statistics to satisfy himself. Nor, what is perhaps of more consequence to the world, of the hidden diseases that lurk in the virus which is imparted to the blood of the patients. There are, fortunately, more sensible and surer ways of escaping small pox than that of being vaccinated. Cleanliness of person, pure air, and a healthful diet would render vaccination unnecessary, if even it contained a particle of real virtue.

EXERCISING THE MENTAL FUNCTIONS.—It is an elementary physiological fact that, up to a certain point, the use of our bodily functions develops and strengthens them. The wrestler and the athlete are conspicuous examples of this fact, while every one of us may in ourselves find illustrations of it, though perhaps in a less marked degree. Did it ever occur to our readers that the same law which prevails in the domain of matter, prevails in that of mind also? In our mental or spiritual natures we have two forces ever at work, one prompting towards that which is right, and the other towards that which is wrong. Our functions for doing right, if exercised, become strong, while the opposing functions become correspondingly feeble, and so, *vice versa*. If a man says, conscientiously, "I find it so easy to do wrong, so difficult to do right," you may be sure that it is because he does not give his functions for doing good a fair chance to work and strengthen themselves. There is little sense in a healthy man complaining of the weakness of his legs, and at the same time persisting in dangling them all day from a seat, and scarcely ever using them for purposes of locomotion. It is equally senseless for a bad man to continually aver, that he

finds it so hard to do right. What he needs to do is to exercise his functions of right doing, and in proportion as he does this he will paralyze by inactivity that which would blight his life by leading him astray. The laws of nature are universal. If the rising generation could be instructed in some of them, and guided in their conduct by reason, the result would be very beneficial. There is, after all, nothing abstruse in the averment that functions which are worked become powerful; and yet how important a factor it might be in the conduct of a thoughtful young man if he could assimilate it—keeping it ever before him. Once impress on him the desirability of possessing a sound mind in a sound body, of being a well-balanced man, and his life's work would be commenced under favorable auspices. But perhaps we can scarcely expect the mental side of man to conquer his animal nature till education has become more general. With education may we not hope there will come increased physical health, consequent on a more intelligent following of nature's laws, and an increased moral health also, consequent on a firmer grasp of man's duty to man, which is one of the basal principles of morality?

STUDIES IN HYGIENE FOR WOMEN.

HYGIENE AND HASTE.—There is an old saying, that it is better to wear out than rust out. Undoubtedly the idea was first put into words by some being, who, born with an impetuous nature, desired to say something bitter of a neighbor that was naturally of a sluggish temperament. What effect on the health and chances of life of the individual has a continuous habit of making haste? There is no doubt that, other things being equal, a man will not live for as many years, who is always in a hurry, and who has a knack of doing an enormous amount of work, as will the man who takes life in a cooler fashion. He who lives at a rapid rate will

wear himself out somewhat quicker than the man of slower movements. While the active man lives, his health should be as good as his neighbor, if not better. Are we to conclude then, that because quickness of movement is favorable to somewhat shorter life, that a man should study to check his impetuosity, and do all his work very leisurely. Not necessarily. Life, after all, consists in something else besides length of days. Bailey, the writer of "Festus," says:

We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures on a dial,
We should count time by heart throbs.
He most lives, who thinks most

Feels the noblest, acts the best."

The first three lines suggest to us that a man who crowds a great deal into a life of fifty years, may, after all, have more real life than one who exists for twenty years longer, but is naturally slow in his movements. We quote the six lines because of the beauty of their thought and expression, although the first three set forth the idea for which we introduced the passage, *i. e.* that life consists in something more than years, or breaths, or figures on a dial. It is true, of course, that some natures may possess too much, as some possess too little, impetuosity. Their activity may need restraining. Many men are so restless in their activity, that they speedily wear themselves out, and then resort to stimulants with the object of replacing the strength which they have squandered. Such a course is fatal. Stimulants impart no strength, but only draw for momentary use the strength from an already enfeebled constitution. To men who make this mistake an impetuous nature is anything but a blessing. It is really the means of bringing them to a premature grave. There are certain words of caution we would give to those who are naturally always in a hurry, for much as we may acknowledge the value of the quality of activity that they possess, we see certain evils to which they are peculiarly subject. A man who is always in a hurry needs to be leisurely when at meals. This is by no means an unimportant matter, for a great number of physical ills lie at the bottom of the habit, which is all too common in this country, of fast eating. It is difficult for a man who works rapidly and hard to lower the temperature of his activity when he sits down to lunch. And again, when he rises from his meal he can scarcely bring himself to rest for a short time, but rushes at his work, regardless of the demands his digestive organs make that he shall rest. Let the man who feels he has a mission in life which he must perform, an interest in the throbbing of the world which he must make the most of, let him learn that there are times when he must curb his speed. If he does

not he will find the night of his life drawing near very early, and the slanting rays of his setting sun will show to him in less bold relief a fullness of life, than specters of what might have been.

BALTIMORE APPLE BREAD.—Prepare a dough exactly as if for rusks. When it is light, roll out a cake about half an inch thick. Spread stewed apples over it, and over that place another cake of dough like the first: Put in a pan to lighten for a short time. Bake it. Have some thin slices of apples stewed very tender, and, when the bread is baked, lay these slices of apples all over top, sprinkle them with sugar, some small bits of butter, and either nutmeg or cinnamon, whichever you like. Put it back in the oven long enough for the sugar to form a coating on the top. Take it out, and when cold, slice it nicely for tea.

THE FLOWER MISSION.—There is a flower mission in New York, the object of which is to furnish flowers to the poor sick in hospitals and other places. It was started some years ago, we believe, by the good ladies of Dr. Bellow's church, and has grown to be a very beautiful charity; extending into other cities than New York. The following is one of the touching incidents connected with this mission. "A sick child, much exhausted by a slow fever, lay weak and weary on a bed of pain. A bright, cheery little woman, whose entrance into the house of the poor and sick is itself like a day in June, came from the mission to this little fellow one spring morning with a fresh bunch of cowslips. The child lay in a sort of stupor, and took no notice of his kind visitor when she entered; but as she held up the gay, yellow blossoms, his dull eyes brightened, a faint smile gleamed over his wan features, his thin hand feebly attempted to reach for the flowers which were laid on his pillow, and, the heavy weariness having been broken, a happy look settled on the pale, pain-worn face, and the child slept. His mother then put the flowers into water; but when he woke he looked

round eagerly, till, seeing them in the mug, he made a motion to have them brought to him, and then seemed quite satisfied. And so he would have them every day, his mother carefully placing them in water while the child was sleeping. Four days later, when the lady came again with some fresh flowers, there were the cowslips, withered and fading, but still treasured by the poor little fellow into whose dull sick days they had shone so brightly. "And I love to fancy that the brightness of those cowslips will gleam out many times in that boy's life, revealing some good thing that might never have appeared! One of the flower-bearers of this mission relates the following incident, which I give in her own language: "In one of the wards of the Massachusetts General Hospital was the painful sight of a strong man laid low by disease; almost a giant in frame, but greatly emaciated by his illness; plain and awkward in speech, but gentle at heart. As some of us laid flowers on his pillow he opened his deep sunken eyes, and languidly looking at them he said: 'How much do they cost?' 'Nothing; they are presented to you,' was the reply. Looking up in a grateful, yet wondering, sort of way, he said; 'You must be awful rich!' Then he was told that they were not the gift of any one person, but that they were sent as messengers of love and sympathy by kind friends in the country to those who were alone and suffering, wherever they could be found in the great crowded city. And then the poor fellow murmured out, with deep gratitude, 'God bless you all! You don't know how I love flowers!'"

CHEMISTRY OF POTATO-COOKING.—Some German chemists have been investigating the effects upon the potato of various modes of cooking, and the results of their labors show that the mode of cooking so long in common use, by boiling, is very wasteful of the nutritive elements of the vegetable. The potato is none too nourishing at best, and we cannot afford to lose any of its useful properties by improper modes of preparation. The potato contains in

considerable quantity a form of food elements known as salts, which are thought to give to it its excellent anti-scorbutic properties, which makes it useful as a preventive of scurvy on shipboard. These elements also contribute very largely to the healthy development of the bones. Deprived of these elements, the potato possesses little more nourishing properties than an equal quantity of starch.

It is found that different modes of cooking affect the potato differently in this regard. Baking or roasting preserves all the elements. Steaming without peeling saves all but a very minute quantity. Boiling without peeling wastes more, but only a moderate amount. Steaming peeled potatoes causes much more loss than boiling with the skins on; and boiling them when peeled wastes nearly the whole of the important elements mentioned.

Cooks will do well to profit by these facts, which clearly show that the only proper mode of cooking potatoes is to bake or roast them, or to steam or boil them with the skins on. If the skins are half or two-thirds removed, as is often the case, of course the loss will be proportionately great.

TO CLEAN MARBLE.—Common soda, two parts; pumice stone (pulverized), one; finely powdered chalk, one. Sift through a fine sieve and mix with water. Rub all over the marble until the stains are removed. Then wash the stone with soap and water. Marble that is yellow with age, or covered with green fungoid patches, may be rendered white by first washing it with a solution of permanganate of potash of moderate strength, and while yet moist with this solution, rubbing with a cloth saturated with oxalic acid. As soon as the portion of the stone operated upon becomes white, it should be thoroughly washed with pure water to remove all traces of the acid.

KEEPING ICE IN THE SICK-ROOM.—For those who have an abundant supply of ice, this may not be a matter of much moment; but for poor people, who may rarely use ice except in sickness, and to

whom the expense is not insignificant, the following hints from an English source may be useful: "Cut a piece of flannel, about nine inches square, and secure it by a ligature round the mouth of an ordinary tumbler, so as to leave a cup-shaped depression of flannel within the tumbler to about half its depth. In the flannel cup so constructed pieces of ice may be preserved many hours; all the longer if a piece of flannel from four to five inches square be used as a loose cover to the icecup. Cheap flannel, with comparatively open meshes, is preferable, as the water easily drains through it, and the ice is thus kept quite dry. When good flannel with close texture is employed, a small hole must be made in the bottom of the flannel cup; otherwise it holds the water and facilitates the melting of the ice. In a tumbler containing a flannel cup, made as above described, of cheap, open flannel, at 10d. [20 cents] a yard, it took ten hours and ten minutes to dissolve two ounces of ice, whereas in a naked cup, under the same conditions, all the ice was gone in less than three hours."

CURRENT LITERATURE.

—:O:—

TRANSCENDENTAL PHYSICS. An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zollner, Professor of Physical Astronomy at the University of Leipzig. Translated from the German, with a preface and appendices, by Charles C. Massey. Boston: Colby & Rich, publishers.

This is certainly one of the most noteworthy treatises yet issued in connection with the subject of spiritualism—the book, in fact, which brings science and spiritualism closest together. Prof. Zollner, the author and chief deponent, in whose own house many of the facts here recorded occurred, is a Leipzig professor, and stands deservedly high among the scientific men of Europe. The facts are wonderful, if they cannot be gainsaid, and the surprising testimony which they have elicited is calculated to startle and arrest the attention of the thoughtful reader. It is not within our limits or province to discuss all the subtleties which this book raises, such as the hypothesis of a fourth dimension in space, and many others; but we will at least call attention to the strange things which are suggested by them, and assure the eager inquirer into these mysteries that here will be found the argument which is best worth his time and attention. The book is accompanied by illustra-

tions and copious appendices, and is well printed on handsome paper.

THE EASIEST WAY IN HOUSEKEEPING AND COOKING. Adapted to Domestic Use or Study in Classes. By Helen Campbell, late Superintendent of the Raleigh (N. C.) Cooking School; author of "Chips from a Northwestern Log," etc. New York: Fords, Howard & Hulbert.

Although the literature of the kitchen is now indisputably voluminous, there is, and always will be, room for something new and good in this field. It is evident from the care and thoroughness shown in the preparation of Mrs. Campbell's little manual, that the theme has compelled the author, in this case, rather than the author the theme. In addition to the preparation of a great variety of receipts, which are adapted to all parts of the country, and to families of the average class, she has found room to treat of the situation and arrangement of the house, ventilation, drainage, water supply, daily work, fires, utensils, and many other matters of prime importance. Another pleasant feature of the book is that its directions are not vague and approximative, but exact, and the youngest housekeeper, who is just beginning, will not need a commentator to help her in the use of it. The book is clearly written, and is every way admirable. We cannot, in fact, too heartily commend it.

THE BRAIN AS AN ORGAN OF THE MIND. By H. C. Bastian, M. A., M. D., F. R. S. New York: D. Appleton & Co.

It is doubtful if there can be found anywhere a more thoroughly minute discussion of the relations existing between the brain and the mind than that which pervades this book, by Prof. Bastian. It begins with a consideration of the uses and origin of a nervous system, and compares, with many interesting statements, the nervous structure of mollusks, vermes, anthropods, and other groups of life, with that of man. The scope of mind itself, the degree of consciousness possessed by other animals, the gap between brute and human intelligence, the localization of the functions of the brain, and a score of different subordinate considerations, are among the topics to which separate chapters are devoted. The whole book is well indexed, and is made still more useful and intelligible by 184 illustrations. To those interested in the study of these subjects this book will have endless problems to open, and will be widely read.

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. Boston: Colby & Rich.

The author of this book, who is not now living, has endeavored to show in these pages, that the phenomena called spiritualism have a firm scientific basis; but his effort seems to us hardly as valuable in that direction as does the work of Prof. Zollner. But there are, no doubt, many who will be pleased to follow up the enthusiastic arguments here given, and which are set forth with as much clearness, perhaps, as the nature of the subject admits of. Clairvoyance, somnambulism, and a reply to "Wundt's Objections to Spiritualism," are among the salient side topics of the work.

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MOTHER'S MAGAZINE Box 3187 New York. Louisville, Ky. Nov. 8, 1879.

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Clinton, Mo., January, 1879.

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The *Mother's Magazine* is the name of a monthly devoted especially to the interests of mothers and children, and filled with excellent reading for the family circle. It furnishes a Christian literature that will purify and elevate wherever it goes. —Waterville Mail, Me.

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CHAPTER 5.—	HOW THE NERVES ACT.....	5.
CHAPTER 6.—	HAS NERVOUS ACTIVITY ANY LIMIT?.....	6.
CHAPTER 7.—	NERVOUS EXHAUSTION.....	7.
CHAPTER 8.—	HOW TO CURE NERVOUSNESS.....	8.
CHAPTER 9.—	THE CURE OF NERVOUSNESS (Continued).....	9.
CHAPTER 10.—	VALUE OF A LARGE SUPPLY OF FOOD IN NERVOUS DISORDERS.....	10.
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13. HENRY HYDE LEE—A Business Man's Suggestions.....	13.
14. DIO LEWIS, M. D.—His Advice to his Namesake.....	14.
15. FREDERIC BEECHER PERKINS—Suggestions for Brainworkers.....	15.
16. JUDGE SAMUEL A. FOOT—His Habits of Study and Work (aged 88).....	16.
17. MARK HOPKINS—A few Suggestions to Students.....	17.
18. WILLIAM CULLEN BRYANT—How he Conducted his Physical and Intellectual Life.....	18.
19. WILLIAM HOWITT—The English Poet, and his Habits from Boyhood to Old Age.....	19.
20. REV. JOHN TODD—His Workshop as a means of Recreation.....	20.
21. REV. CHAS. CLEVELAND—How he Lived to nearly 100 Years.....	21.
22. W. A., M. D.—How to Banish Bad Feelings by Force.....	22.
23. SARAH J. HALE—A Letter Written when She was 80.....	23.
24. HORACE & MARY MANN—Most valuable Hints from.....	24.
25. JULIA E. SMITH—At 88, and How she has Lived.....	25.
26. MARY J. STUDLEY, M. D.—On Nervousness in Schoolgirls.....	26.
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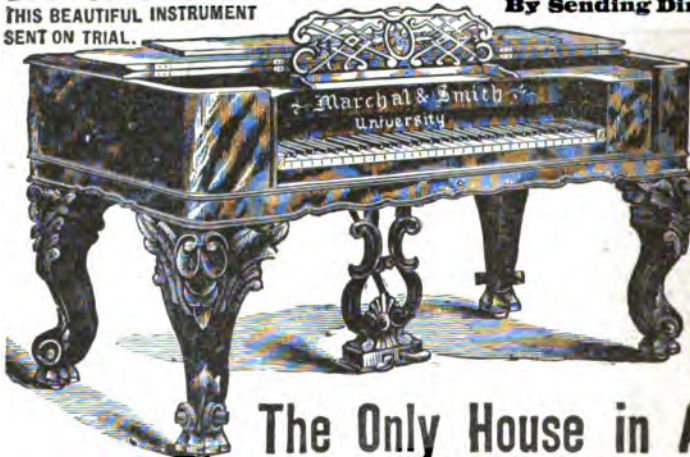
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CONTENTS FOR JUNE, 1881.

GENERAL ARTICLES.

	Page.
Our Common Slight Afflictions—Rheumatism: Its Prevention.— <i>By the Editor.</i>	121
Fish as Food.— <i>By the Editor.</i>	122
Kinesitherapeutics and Massage: or Movement Cure.— <i>By C. A. P. Idar.</i>	125
Smoking in the Presence of Ladies.— <i>By R. M. T.</i>	127

OUR DESSERT TABLE.

Malaria—The Will—Two Lessons—Faith.	128
-------------------------------------	-----

TOPICS OF THE MONTH.

The Eucalyptus and Malaria.	129
Inheritance—Cremation.	130
What is the School Age?—Record of Hygienic Progress.	131
A National Affliction—The Medicine of the next Century.	132

STUDIES IN HYGIENE FOR WOMEN.

The Education of Women—Weak Chests.	133
Fine Print in School-books—The Evils of Baby Carriages.	134
Clothing for the Feet—Whole Meal Bread.	135
Poisoned Soil—To Make good Graham Gems—Current Literature.	136

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THE HERALD OF HEALTH.

JUNE, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

RHEUMATISM—ITS PREVENTION.

IT is far better to prevent rheumatism than to cure it. This may be said perhaps of all diseases, but it is especially true of this one, for if it once gets a foothold in the body, it is not easy to drive it out. Indeed, it often not only remains with the sufferer for life, but with his posterity for several generations. It may not always be possible to prevent rheumatism in the present state of society; soldiers who are obliged to expose themselves, and risk life and health for their country, may find it difficult to arrange their habits and plans of work and sleep in accordance with the principles of hygiene; but with them even something can be done. Farm laborers, and others much exposed, may not be able to command their own time, and may never be able to avoid diseases so thoroughly as they may like; but even they can do something. Let us see what are the best means to use to this end. In the first place, the drainage of the soil about the house and grounds where one must dwell is a requisite in all these places where nature has not provided for it by her own means. This will preserve the house from having a damp foundation, damp walls, and damp, moldy rooms, all causes of this disease in a remarkable manner.

If large trees grow about the house and shade it from the light, these, too, must be removed sufficiently to let in

the sunshine to aid in evaporating the moisture from the soil and building. The question of clothing is another important one in its relations to the prevention of rheumatism. The general advice given in such cases is to wear thick flannel next to the skin both in summer and winter.

Flannels should be worn in winter no doubt, but in summer lighter clothing is better. Indeed, in the very hot months it is wise to dress lightly. To wear the same heavy underclothing in summer as in winter can hardly be said to be dictated by the rules of common sense or comfort. There are two objections to heavy woolen underclothing in summer, even as a means of preventing rheumatism. One is the discomfort which it causes. The other is the fact that it stimulates the skin too much and prevents the air and light from coming to it, thus weakening this organ which ought in rheumatism to be kept vigorous and healthy. In regard to clothing, the best rule is to dress warmly in cool weather and comfortably in hot weather; of course all sudden changes should be avoided.

Rheumatism and debility is caused by imperfect action of the skin, and one of the most important means of maintaining a perfect action is not to weaken it by keeping it constantly overstimulated. It is a great deal better to keep it toughened. The frequent use of the morning ablution, followed with thorough friction, rubbing and knead

ing the body is among the most important means of preventing rheumatism. This keeps the skin healthy and active, and carries off those otherwise retained poisons which cause the disease. The maintenance of a healthy condition of the bowels and kidneys is also equally important as a means of keeping the blood and tissues free from retained poisonous matter. When we come to speak of the cure of disease, however, these questions of diet and bathing will receive a more complete elucidation.

Another point to be observed in preventing rheumatism is to avoid wet clothes. If one gets wet, let him change his apparel as soon as he can, and if he cannot do this at once, let him keep exercising as vigorously as he is able until he can. Draughts of cold, damp air should also be avoided, and so should long continued remaining in cold water, as when swimming or bathing in the sea, lake, or river. The abstraction of so much heat from the body lowers its power of resistance to unfavorable influences, and may cause disease unless the constitution is very strong. We have recently treated a case of rheumatism of two years standing in a young vigorous man caused by remaining six hours in the sea. It was not, however, altogether his fault, as he was out on a sailing excursion, and the yacht

capsized, when all that could be done by the persons on board was to cling to the bottom of the boat and wait till it floated ashore, which, fortunately, the tide was coming in, it did.

There is one point more in regard to the prevention of rheumatism which will be mentioned before we proceed to discuss its cure. It is the maintaining of the standard of health at a higher point, so that the body will resist these causes which we have mentioned, and which affect the weakly and worn first. When the dam is full of water, the machinery of the mill works well, and there is no trouble; but let it be at a low standard and everything goes feebly and uncertain. Just so with the human body, keep it up to a high standard and all goes well. It is an important question how to do this, and involves a knowledge of the whole art of living and working, a discussion we cannot enter into here. The most important hints are to keep the body clean and pure, inside and out, to nourish ourselves properly, and to work just as much and no more as the body is able. Overwork keeps the health at a lower standard than it ought to be. It uses up the forces of life faster than they accumulate, and when exhaustion reaches a certain point, rheumatism or any other disease may come in to stay.

FISH AS FOOD.

BY THE EDITOR.

THE Fish Culturist's Association has had a two days' session in New York, and discussed many questions of interest concerning the finny tribes. Perhaps the most interesting paper, all things considered, was the one on fish as an article of food, by Prof. Atwater, of Wesleyan University.

The Professor said that research has been going on for two or three years under the auspices of the Smithsonian Institution, and United States Fish Commission, and now includes chemical analyses of fifty-three samples of American food fishes. Some forty-one

samples have been previously analyzed in Europe. Fish consists of waste matter and flesh. The waste consists of bones, skin, entrails, etc. The flesh consists of water and (two) solids. The solids are the actual nutritive material. They consist mainly of nitrogenous substances, albuminoids, etc., and fat, oil, etc. The proportions of waste in different samples vary widely. A sample of flounder contained sixty-eight per cent., while one of halibut steak had only eighteen per cent., the rest being flesh. Among those with the most waste and least edible flesh are

the porgy, bass, perch, lobster and oyster. Among those with the least waste are fat shad, fat mackerel, and dried and salt fish. When we consider the flesh we find the proportions of water equally variable. The flesh of the flounder has eighty-five per cent. of water and only fifteen per cent. of solids, while salt herring had only thirty-five per cent. of water. Among the more watery kinds of fish are the flounder, cod, striped bass and blue fish. Among those with less water and more solids are mackerel, shad, salmon, and salt and dried fish. The total solids or actual nutritive materials were equally various. Thus 100 pounds of flounder contained only five pounds of solids; 100 pounds of lobster, eight pounds; haddock, nine pounds; blue-fish, 11; cod, 12; salt cod, 20; salt mackerel, 15; shad, 16; salmon, 27; smoked herring, 28. Or, in brief, as compared with ordinary meats, the flesh of fish generally, though not always, contains more water. The actual nutritive value is decided not only by the total amount of nutritive material, but by ingredients of the same, the most valuable being the albuminoids or protein substances, the fats having less value. Taking medium beef (fleshy, free from bone) at 100, the flesh of the different samples of fish varied from 62 to 163. Among those that excelled medium beef are smoked herring, 163; salt mackerel, 111; salmon, 108; canned salmon, 107; boned cod, 107; Spanish mackerel, 106; white fish, 105; salt cod and smoked halibut, 102; herring, 100; shad, mackerel and eels vary between 90 and 100; turbot, white perch and alewives, between 80 and 100; haddock stood at 75, cod at 68, and flounder at only 62. Some very interesting results are found in comparing the foul or spent fish with the same in good condition. As it becomes lean the fish loses nutritive value in three ways—first, in total loss of weight; second, in relative increase of waste and decrease of flesh, and third, in the deterioration of the quality of the flesh, which, in the lean fish is more watery and considerably less valuable, pound for pound, than the flesh of the

same fish in good condition. Thus, the flesh of spent salmon was rated at 85, while that of fat salmon came up to 108. There is in this a strong argument in favor of legislation against the capture of fish out of season. In general, the fatter fish are more valuable than the leaner. The practical application of these facts is of the utmost value. The same nutritive substances in the different samples of fish were found to vary in cost from 40 cents to \$3 per pound. It makes little difference to the man with \$5,000 a year whether he pays 40 cents or \$4 a pound for the albuminoids of his food, provided it suits his palate, but to the housewife whose family must be supported at \$500 a year, it is a matter of great importance.

FISH NOT BRAIN FOOD.

As regards the value of fish as brain food, continued investigations confirm the statements of a year ago, that fish are no richer in phosphorus than other animal foods, and are worth no more in nourishing the brain.

In connection with his paper, Professor Atwater distributed a table of analyses showing, among other things, the nutritive qualities of various forms of food, as follows:—

Composition and Valuation of An- imal Foods (Valuation of Me- dium Beef As- sumed as 100.)	Total Per Cent. Edi- ble Solids Nutritive Materials in Sample.)	Nutri- tive Valua- tion.
Meat—		
Beef lean.....	—	91.3
Beef medium.....	—	100.0
Beef fat.....	—	112.0
Veal fat.....	—	92.4
Mutton medium.....	—	86.6
Pork fat.....	—	116.0
Smoked beef.....	—	146.0
Smoked ham.....	—	157.0
Game, Fowl, &c.—		
Venison.....	—	98.3
Hen.....	—	93.9
Duck.....	—	104.0
Milk, Eggs, &c.—		
Cow's milk.....	—	23.3
Cow's milk skimmed.....	—	18.5
Cow's milk cream.....	—	56.1
Butter.....	—	124.0
Cheese skimmed milk,....	—	150.0
Cheese fat.....	—	151.0
Cheese very fat.....	—	108.
Hen's eggs.....	—	72
Fish Fresh—		
Halibut.....	21.45	7.9

Flounder.....	5.97	82.4
Cod.....	11.45	68.2
Haddock.....	8.88	74.9
Alewives.....	11.95	36.8
Eels salt water.....	22.50	95.6
Shad.....	16.29	98.2
Striped bass.....	8.94	80.4
Yellow pike perch.....	8.45	80.9
Black bass.....	9.57	86.5
Mackerel.....	15.48	90.9
Bluefish.....	10.96	85.4
Salmon.....	32.99	107.9
Salmon Trout.....	14.88	95.7
Brook Trout.....	10.77	84.2
Whitefish.....	13.69	104.5
Porgy.....	9.76	85.2
Blackfish.....	10.72	98.9
Red Snapper.....	10.10	90.7
Smelt.....	12.51	73.8
Spanish Mackerel.....	20.05	105.9
White Perch.....	9.41	89.2
Masallonge.....	12.52	91.8
Herring.....	11.52	100.4
Sheepshead.....	11.99	96.9
Turbot.....	15.61	84.4
Spent Fish Fresh—		
Salmon male.....	14.87	91.0
Salmon female.....	12.17	80.4
Landlocked Salmon male.....	10.97	76.4
Landlocked salmon female.....	10.74	77.7
Prepared Fish—		
Boned Cod.....	30.91	106.9
Salt Cod.....	20.45	102.5
Smoked Halibut.....	31.68	102.2
Smoked Herring.....	28.66	163.2
Canned Salmon.....	29.95	107.2
Salt Mackerel.....	30.97	111.1
Invertebrates—		
Lobsters.....	7.98	50.3
Scallops.....	17.47	68.8
Oyster European.....	—	21.8

The chief defect of these analyses is the fact that they are too general, and do not classify the nutrient elements into the albuminous and carbonaceous, each having different uses in the body and different force giving values. Still, as a beginning, we must be content with it, and hope for something better in the future. The objections to some kinds of fish from a hygiene standpoint might also have received some attention. The nutritive value of fish cannot be decided by analysis. This determines what is there, not what the digestive organs can get out of it. It is well known that fish are less easily digested than many other foods, and if their use is long continued digestive derangements are likely to follow them, especially with the sedentary, and delicately organized person. It has always been one of the arguments against a

vegetable diet, that the fibrous, woody tissue of the plant, no matter how rich in nutriment, is hard to digest, and indeed is not digested thoroughly. The same argument is good against fish. There is a great deal of tough fibrous tissue in fish, and in most it is not easily dissolved in the gastric juices. The oyster is perhaps an exception to this. If any one will take the trouble to examine with a microscope the feces of a man who has eaten a great deal of fish, he will be astonished to find how much undigested flesh fiber is to be seen. The same is true of an examination of the feces of a meat eater. A magnifying power of 500 shows multitudes of minute bits of muscle undigested. "The Dictionary of Hygiene" says of several varieties of fish.

"The salmon is not adapted to the delicate or dyspeptic. Pickled, salted or smoked, it can only be digested by those with strong digestion."

"Nearly all descriptions of shell fish are difficult of digestion, and should be avoided by those with weak stomachs. The oyster is an exception to this, particularly if eaten raw."

"Mackerel is less suited for a delicate stomach than trout or the white fish."

"The haddock is inferior in flavor and digestibility."

"The shrimp, though a favorite article of food with all classes, is not easy of digestion."

In a recent cookery book prepared for invalids by a distinguished physician, fish is largely omitted, and when noticed, is generally marked to be avoided by the invalid, especially the dyspeptic and gouty.

The flesh of the lamprey is soft and gelatinous but exceedingly hard of digestion. Potted lampreys are too highly seasoned to be wholesome articles of food.

One well informed writer says: "It has generally been considered that the taking of eels as a regular article of diet has a tendency to produce scrofula," and there is some slight support for this belief in the fact that this is the prevailing disease in the Maori, where the eel is eaten in great numbers.

The oyster contains less nutriment than most fish, yet is so easily digested that more of it is retained. The oyster should be eaten raw to get its best qualities.

Fish are poor in fat; at least this is generally the case, though not always.

It is not to condemn the use of fish that this is written, but rather to hint that we may go too far in advocating it as a food. It is true, whole races of men in the north live almost exclusively on them, and attain great physical strength in both sexes, and also are very prolific, but these races are very animal in their nature and can digest anything that comes in their way, as well as a

pig. They are also obliged to eat enormous quantities.

Fish has one advantage over animal food. In using it, less cruelty is practiced; and, for this reason if no other, we may advocate its use, so far as is consistent with health. The use of all the higher forms of animal food necessitates so much monstrous cruelty that there will some day be a revolt against it, which will stir the whole world as it has never been stirred before by any moral question, unless people gradually give up the habit in advance.

The gradual substitution of fish and oysters would be a great advantage in this case.

KINESITHERAPEUTICS AND MASSAGE; OR MOVEMENT CURE.

BY C. A. F. LINDORM, PH. D., M. D.

HOW do you get the healthiest appetite? How did you get it all your lifetime, from the days when you were a child, up to your adult state of to-day?

By *movement*, by solid *bodily exercise*. Movement bodily exercise is, therefore, one of the great arcana of bodily health!

Business, however, and the conditions of city life do very often not allow of the necessary bodily exercise, and consequently disease ensues; not, perhaps, all at once, or in the shape of an acute sickness, but, by-and-by, every year a little more, till at last a regular chronic evil is established.

How can you get rid of that?

Certainly no other way but by furnishing to the body that for the want of which it fell ill, viz: *movement*, *bodily exercise*.

An invalid, however, cannot himself take such bodily exercise by the means that are employed in vigorous health; the bodily force not only is lacking, but the requirements of movement of a sickly constitution are of too complicated a nature to be satisfied by the common means of walking, boxing, playing, or the like: *science* and *art*

have to do their work in order to fulfill the wants of the sickly condition.

This art is the *medical gymnastic* and *massage*, called Swedish after the inventor of its modern forms, Peter H. Ling, of Stockholm, who founded all manipulations on the most undoubted principles of the anatomical and physiological sciences.

There is no safer and more thorough cure of chronic diseases than by the Swedish medical gymnastics and massage. We dare say that there are a great many chronic diseases which do not yield to any treatment except to kinesitherapeutics. *False ancholysis*, for instance, for a long time deemed as incurable as the osseous or true one, will readily yield to a proper treatment by a skillful, persevering and conscientious kinesitherapeutist; *deformities of the spine*, as well lateral, resulting from deficient muscular activity, as angular, caused by malady of the vertebra, upon which orthopedic contrivances so frequently do not act but as a palliative, will be radically remedied by a medico-gymnastic plan of muscular invigoration; *deformities of the pelvis*, absolutely fatal in the hands of the gynæcologist, orthopedic surgeon, and

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CHAPTER 5.—	HOW THE NERVES ACT.....	5.
CHAPTER 6.—	HAS NERVOUS ACTIVITY ANY LIMIT?.....	6.
CHAPTER 7.—	NERVOUS EXHAUSTION.....	7.
CHAPTER 8.—	HOW TO CURE NERVOUSNESS.....	8.
CHAPTER 9.—	THE CURE OF NERVOUSNESS (Continued).....	9.
CHAPTER 10.—	VALUE OF A LARGE SUPPLY OF FOOD IN NERVOUS DISORDERS.....	10.
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OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
MALARIA.

Our baby lay in its mother's arms,
All sweet with its tiny dimpled charms;
But little tongue and mouth were sore,
And of its food 'twould take no more.
The Doctor hemm'd and shook his head,
And, looking wise, he gravely said:
"Malaria—'tis plainly seen;
Three times a day give him quinine!"
Said Grandmamma: "Dear me, that's new;
When I was young we called it "sprue!"

Our urchin, Tom, ne'er off his feet,
One day his dinner could not eat;
His head ached so, he was so ill,
Poor mother's heart with fear did fill,
The Doctor felt his hands and head,
And looking wise, he gravely said;
"Malaria—'tis plainly seen;
Three times a day give him quinine!"
Said Grandmamma: "That can't be so!
He has been smoking, sir, I know!"

Our lady Maud, at seventeen—
As bright a girl as e'er was seen—
One day turned languid, white and frail,
And roses red did strangely pale.
The Doctor felt her pulse and said,
While wisely he did shake his head:
"Malaria—'tis plainly seen;
Three times a day give her quinine!"
Said Grandmamma: "That can't be right!
Why, my good sir, she danced all night!"

Our pride, our oldest, Harry dear,
One night did act so strange and queer
That mother, frightened, panting said:
"Run for the Doctor—he'll be dead!"
The Doctor came, and shook his head,
And looking at him, grandly said:
"Malaria—'tis plainly seen;
Three times a day give him quinine!"
"What stuff!" said Grandma: "I am thinking
That good-for-nothing boy's been drinking!"

The head of the house, forever well,
One day fell ill, and, sad to tell,
Could not arise, but loud did cry:
"If this keeps on, I'd rather die!"
The Doctor came, stood by the bed,
And looking solemn, gravely said:
"Malaria—'tis plainly seen;
Three times a day give him quinine!"
Growled Grandmamma: "O, fiddle-de-dee!
He's only bilious—seems to me!"

One day our Grandpa—eighty-four—
Complained that he could see no more
That, at his age, it worried him
That his good eyesight should grow dim.
"I've often seen it act that way."
The Doctor solemnly did say.
"Malaria—'tis plainly seen;
Three times a day, sir, take quinine!"
But Grandmamma cried; "I never see!
Old man, you're growing old like me!"

Isabel H. Reid.

THE WILL.

Blame not the times in which we live,
Nor Fortune, frail and fugitive;
Blame not my parents, nor the rule
Of vice or wrong once learned at school;
But blame thyself, oh, man!

Although both heaven and earth combined
To mold thy flesh and form thy mind;
Though every thought, word, action, will,
Was framed by powers beyond thee, still
Thou art thyself, oh, man!

And self to take or leave is free,
Feeling its own sufficiency;
In spite of science, spite of fate,
The judge within thee, soon or late,
Will blame but thee, oh, man!

Say not, "I would, but could not—He
Should bear the blame who fashioned me—
Call you mere change of motive choice?"
Scorning such pleas the inner voice
Cries, "Thine the deed, oh, man!"

TWO LESSONS.

Girl, with the school-books laden,
Taking your homeward way,
What clouds your eyes, pretty maiden?
"I missed my lessons to-day."

Ah, child, be glad for your sorrow!
Give thanks unto God for this,
Time brings you a sweet to-morrow,
And a lesson you will not miss.

But I, whom you pass unheeding,
Grown old in earth's busy strife,
My book is closed beyond reading:
I have missed the lesson of life!

Mary Anne De Vere.

FAITH.

Well nigh the voyage now is overpast,
And my frail bark, through troubled seas and
rude,
Draws nigh that common haven where at last,
Of every action, be it evil or good,
Must due account be rendered. Well I know
How vain will then appear that favored art,
Sole idol long, and monarch of my heart,
For all is vain that man desires below.
And now remorseful thoughts the past upbraid,
And fear of twofold death my soul alarms—
That which must come, and that beyond the
grave:

Picture and Sculpture lose their feeble charms
And to that Love divine I turn for aid,
Who from the cross extends his arms to save.

Michael Angelo.

Whatever day
Makes man a slave, takes half his worth away.

EDITORIAL DEPARTMENT.



NEW YORK, JUNE, 1881.

WATER.

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
"Tis like quaffing a goblet of morning light."

✍ The PUBLISHER does not hold himself as indorsing every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

THE EUCALYPTUS AND MALARIA.—*Chambers' Journal* for April contains a very interesting paper on the Eucalyptus tree in the Roman Campagna. This Campagna, as is generally known, is a very malarious region in the neighborhood of Rome. So poisonous is the atmosphere in some parts of it, that it is dangerous for a stranger to even pass over it at night, and those accustomed to the region never can maintain health there. Perhaps one of the worst of these malarious regions is in the neighborhood of the monastery of the Three Fountains, comprising within its precincts three churches. In 1868, this monastery was deserted, and its reputation so bad that it was nicknamed the Tombs. Now it is again inhabited by 30 monks who live there in safety.

The change has been brought about by two agencies, one has been draining, and the other the planting of the Eucalyptus tree. Of course we all know the value of draining, and lately we have learned the value of this tree in counteracting the condition of the air which causes this disease. It may be interesting to our readers to know how the Eucalyptus, more than any other tree, prevents the disease. The following is the explanation. The leaves of the tree possess an enormous number of *stomata* or breathing pores. Three hundred and fifty have been counted on one square millimeter, (a square millimeter is about the eighth part of a square inch). These breathing pores exhale water, and it is estimated that in the Eucalyptus they exhale from three to four times the weight of the leaves every day. From this it is easy to see that a forest of them will do a great deal towards pumping out of the soil its superfluous water, and making it dry. The water exhaled, too, is pure, distilled water, loaded with a volatile oil, the poisonous properties being taken up by the tree in the form of food. But there is another property of this tree which adds to its value as a malaria destroyer. Like the pine, it exhales, as before stated, a volatile oil, which is rapidly oxydized, and produces enormous quantities of peroxide of hydrogen, a most powerful disinfectant and malaria destroyer. It is somewhat similar to camphor, which is a well-known hygienic agent. The leaves of the Eucalyptus contain about six per cent. of this oil, and this enables us to form some idea of the amount it may exhale to disinfect and purify the air.

It is unfortunate that the Eucalyptus will not bear our cold climate, but it will flourish in our Southern states and in California, where it is already doing its beneficent work.

For northern malarial regions we shall need to seek other trees, notably

the pine, spruce, poplar, etc. As yet it is too early to decide which is best, or whether there may not be others better still. The Italian government has granted the Trappists land and the aid of convict labor to extend their plantation, and trees are planted thickly in many parts of the Campagna, so we may hope it will soon become a healthy region. It may be interesting to know that American travelers in Italy sometimes contract fever there, and that it is much worse than our fever and ague, coming more nearly to our pernicious fever, which is very dangerous and hard to cure. Only in certain seasons of the year is it safe for foreigners to go there.

INHERITANCES.—This word suggests to one's mind visions of broad acres and other forms of real estate, government bonds, and banking accounts. But a good constitution and a strong mind, "a sound mind in a sound body," are the best inheritances a man can possibly possess. They are the firmest of foundation for a noble and successful life; to be well born is a great privilege, more, it is the inalienable right of every child. There is, after all, a great deal of good sense in the suggestion of the Pharisees that in all probability the sin of some person or persons had been the cause of the blindness of a man whom Christ restored to sight. We see deformed persons, and we know that they invariably owe their deformity to causes altogether beyond their control. They have had a grievous wrong done to them, inadvertently or otherwise, perhaps, before they were born. But, beside the physical inheritances of children, they acquire great mental gifts or capacities, warped or strengthless minds from their parents. The free will of the father often becomes the fate of his children, or may be of his children's children. A man may inherit a mind with great capacities, and of his own free will allow it to lie fallow and uncultivated. It is absolutely inevitable that his children will suffer in consequence. They may do much to cultivate their minds, but they will always be the losers by their parent's

waste of his opportunities. There is no running away from the fact that the sins of the fathers are visited on the children for several generations. It is worth remembering, that every action of a man has its effect on the world. It may be on his children around him, or even on those yet unborn, or on his neighbors and society. A pebble thrown into a pond moves many tons of water. A man cannot do good or evil without the effects of his acts being felt outside himself. Life is fuller of responsibilities than some of us imagine, and the more a man's perceptions are developed the more does he realize his responsibilities. We are members of one large family, and from our predecessors we have received certain gifts. It is our duty to aim at handing down to coming generations a health and vigor of mind which shall not merely be equal to, but superior than, that which we received.

CREMATION.—The enormous growth of large cities on this continent, and in Europe, presses on the public for consideration, the question as to the best method of disposing of their dead. Cremation is certainly far better than burial, from a hygienical and also from an economical standpoint. But there is the great obstruction which a certain form of sentiment offers to cremation, which is even stronger, perhaps, in eastern countries than here. We are not among those who sneer at sentiment. Americans are not as a rule over sentimental; on the contrary, they are eminently practical. They are quite enough disposed to allow their practicality to override everything else, and more than any nation under heaven are they guided by an answer to their inevitable query, "will it pay?" It will be a sorry day for any nation when the individuals who compose it lose the quality of sentimentality. But practical questions have a way of forcing themselves on us whether we will or not. A time comes when reforms must be made at whatever cost or sacrifice. The conviction is growing on the world that the present method of disposing of the dead is a very irrational



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CONTENTS FOR JUNE, 1881.

GENERAL ARTICLES.

PAGE.

Our Common Slight Affluents—Rheumatism: Its Prevention.— <i>By the Editor.</i>	121
Flesh as Food.— <i>By the Editor.</i>	122
Kinesiotherapeutics and Massage; or Movement Cure.— <i>By C. A. P. Lindholm, Ph. D., M. D.</i>	125
Smoking in the Presence of Ladies.— <i>By R. M. T.</i>	127

OUR DESKERT TABLE.

Malaria—The Will—Two Lessons—Faith.....	128
---	-----

TOPICS OF THE MONTH.

The Eucalyptus and Malaria.....	129
Inheritances—Cremation.....	130
What is the School Age?—Record of Hygienic Progress.....	131
A National Affliction—The Medicine of the next Century.....	132

STUDIES IN HYGIENE FOR WOMEN.

The Education of Women—Weak Chests.....	133
Fine Print in School-books—The Evils of Baby Carriages.....	134
Clothing for the Feet—Whole Meal Bread.....	135
Poisoned Soil—To Make good Graham Gems—Current Literature.....	136

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evolution of the American people, and cannot but lead to physical as well as mental health. Think of a college of twenty-seven thousand adult students, pursuing studies that constitute the basis of social entertainment. As a "sign of the times" it is most cheering, as everything is cheering that points to human evolution.

A NATIONAL AFFLICTION.—Sight is the most important of the senses—with-out it life would be impossible in any of its higher forms. Some fish might live in a very feeble condition in a mammoth cave. Oysters might continue to prosper, and some other low animals do well enough, but man and the higher creatures would soon perish. There is, perhaps, no danger of total blindness, however, becoming a condition of the human race, but there is a danger threatening us, which is likely to become a national curse. It is the impairment of the eye, a deterioration of its value, and a shortness of sight. The Indian and backwoodsman, who are not corrupted by liquor, have fine eyes. Their power of seeing is enormous, almost or quite equal to that of the hawk and eagle. They have far greater seeing power than the modern civilized man and boy. In war, and in all peaceful occupations, whether art or science, this is likely to become a national evil, and greatly impair the efficiency of the people. Its cause lies in our system of education and our growing habits of reading too small type. All protracted looking at objects promotes it. Indoor life promotes it. Fine type, poor paper and bad light promote it. Much work at anything which requires clear sight promotes it. It becomes the duty of mothers to counteract the evil in their children. This may be done by watchfulness, by giving them more out-door life—by good light—by training the eye to long distances, by providing them with books in good type, and by watching them and getting them into good habits in the use of their eyes. Especially is this important in all cities, where youths have not half a chance for physical culture. Once a year the eyes of school children might to advantage be

examined as to the length of their sight, and in this way parents may know if shortsightedness is growing slowly on them as it is on most school children.

—♦♦♦—
THE MEDICINE OF THE NEXT CENTURY.—In a lecture delivered recently before the Young Men's Christian Association, at Boston, Dr. Marcy, of Cambridge, Mass., prophesied that "the medicine of the twentieth century will be surgery and sanitary science." This means, we presume, that in the future doctors will be less physic administrators than scientists. Undoubtedly this prophecy is justified, and we ourselves have for years been endeavoring to point out to the readers of *THE HERALD OF HEALTH* that their sickness is to be cured by scientific or knowable methods and not by seas of physic. Dr. Marcy means, really, that the coming doctors will leave gradually the paths of blind empiricism and follow the dictates of science. They will cease doing those things which are taught them in the schools, and follow the paths of common sense. They will not, for example, prescribe medicines to the dyspeptic, but will assure him that his complaint is the result of his own indiscretion. The whole tendency of science and the education of the present day, is to strike a death blow at empiricism, and to bring from the realms of opinion things which belong in realms of fact. The student of mathematics or geometry takes nothing on trust. He allows his professor to assume nothing. Everything has to be demonstrated. This spirit is extending itself into health matters, and before the next century gets so far advanced as the nineteenth is now, great revolutions in medicine, and science, too, will have been effected, concerning which we at times only faintly dream.

—♦♦♦—
A STATISTICAL writer states that 30 years ago not more than one-third of the people of Northumberland, England, ate animal food oftener than once a week. It is one of the healthiest counties in England, the women are very robust, while the infant mortality is the lowest in England.

STUDIES IN HYGIENE FOR WOMEN.

THE EDUCATION OF WOMEN.—A small wave of indignation against "esthetic wives," has been passing into the sanctums of some English newspaper editors, and out again into the world. Afflicted Benedicts have been writing under perfectly unrecognizable *nom de plumes*, by way of airing their grievances and pointing out the misery that falls on their heads, because their better halves know more about logic than legs of mutton, art than artichokes, estheticism than cookery. Indignant husbands are sure to exaggerate when detailing their sufferings; but, after all, there are many who have just cause for complaint, not because their wives know too much about art or logic, but because they know too little about domestic management, and the laws of a healthy life. Men are often very stupid, and one we came across recently deserved the appellation. He spoke in this strain. "High art is all very well, but give me a warm heart, more comfort and a little kindly feeling," thus implying that high art and the other good things he named are antagonistic. Shakespeare said that the man who has no music in himself "is fit for treasons, stratagems and spoils," and further "his affections are dark as Erebus." The same may be said of the man who sneers at art. But we are free to confess that the education of a woman is begun at the wrong end, if it begins with art and abstruse logic. To leave an important branch of a woman's education, as cooking, for example, after she has dived deeply into what is sneeringly called "estheticism," is to give her a distaste for cookery. She will inevitably regard such work as beneath her notice, stigmatizing it as "gross." She lives in what she considers is a higher atmosphere. She fails to realize the importance of the practical side of feminine education, and consequently neglects it. Then come the wails of her husband, unless he be a man of means who can afford to wink at the foibles and impractical weaknesses of his wife. A responsibility rests on the parents of

our rising generation of girls. Let them be educated in art, music, literature and all that tends to make life joyous and happy, by all means; but let them not acquire a distaste for the more practical side of life, by being allowed to plunge into the mistakes of the aesthetes. We are not ethereal. We are human. We have to eat, drink and sleep as our forefathers did, and so important a part do these acts play in our lives, that we hope the fashion will soon become general for ladies to pay more attention to the work of providing for these demands of our nature. Our girls should be taught what is best for us to eat and drink, under what conditions, and how food should be prepared. Around such an educational base, art, science and literature may flourish, and even what a waxy Briton calls the "ologies" may be studied so long as that of human physiology stands first.

WEAK CHESTS.—A mother asks us to advise her as to how she may develop the chest of one of her daughters, which she says is narrow and weak. As such cases are not uncommon, we will state that such children, if of healthy parentage and fair or good constitution, may be greatly benefited by a careful and judicious system of physical culture; and it ought to be a part of the duty of the public or private schools to provide this. If they do not, then the mother must study up the subject in the best books on gymnastics, and do the best she can with rings and dumb bells, and such plays as she thinks will serve this end. Perhaps nothing is better in such cases than rowing in a small boat on the quiet water of some lake or river. Let the girl have a short sailor suit, and a light boat will effectually cure such cases better even than gymnastics. Next to the boat is the use of the dumb-bell, a light wooden one is the best. A few of the exercises given by Dr. Lewis in his book, "Weak Lungs and how to make them Strong," are sufficient if practiced for a few minutes every day. Club exercises are also

good. It must not be forgotten that there must be no extremes in such training. Such cases are greatly benefited by strengthening the nervous system as much as possible, and this is done by plenty of good food, plenty of sleep, and such mental training as develops courage, hope and self-reliance.

FINE PRINT IN SCHOOL-BOOKS.—Many of our best school-books contain a considerable portion of their notes in fine type. The main part of the matter may be in large letters, but on every page there are one or several paragraphs in very small type. The school authorities ought to have a rule as to how small letters may be used, and throw out all that do not come up to this standard. In our opinion no letters less than 1-12 of an inch high should be used in any school-book. The distance between the lines should also be considered with reference to the health of the eyes. This should not be less than one eighth of an inch. The length of the lines should be considered. Long lines tire the eyes of children. Some of our geographies have considerable matter in long lines printed in small type, and this is a great evil. Where education is free, it seems to us the state has a right to regulate these matters, and demand books in such type and printing as shall come within the limits of scientific tests as to what is suitable for the eyes of children.

THE EVILS OF BABY CARRIAGES.—We would call the attention of mothers to some of the evils which accompany the use of the baby carriage. These evils are both positive and negative, and may not, perhaps, readily suggest themselves to those who regard the vehicle in question as one of the mediums for securing babies fresh air. When a child is carried in a nurse's arms its head and upper extremities are balanced on its pelvis, thus calling into play the spinal erector muscles and those of the abdomen, together with those which control the lateral movements of the body. The exercise the child puts forth in its instinctive, if not automatic, movements to preserve its

balance when in the arms of its nurse, prepares its muscles for the more steady action demanded of them in creeping, or later, in walking. But the infant that reclines in its carriage loses this opportunity for balancing itself and exercising its muscles, and, too, because of this loss of exercise, its respiration is less thorough, the oxygenation of the blood less complete, and the general robustness of the system less marked. Then, too, the positive evils which arise from the use of the baby carriage consist in the liability of the child to be allowed to hang its head over the side of the carriage in a way to induce a certain degree of brain congestion, or to produce curvature or caries of the spine. The bouncing of the vehicle over curbstones injure the brain and other delicate organs connected therewith.

Perhaps there is no country where baby carriages are so much in use as in the United States. It is true there is in England a great deal of what is called "servantgalism," and consequently a lack of disposition on the part of servants to carry children. But, nowhere does "servantgalism" prevail more than in this country, and the ubiquitous baby carriage is the result. There appear to be three courses open to mothers—either they can insist on their nursemaids carrying the child, or allow her to take it out in the carriage, or to stay at home altogether. The first course has its manifest disadvantages, besides the risk of the maid being careless with its charge, and perhaps letting it fall. The ride in the carriage has the drawbacks we have pointed out, while the third alternative should be avoided. Verily maternity is beset with troubles.

THE REV. H. W. BEECHER ON SMOKING.—On a recent Sunday evening, the Rev. H. W. Beecher referred to the vice of smoking. He said that in his opinion a man who carried about with him a stench as of twenty foul pipes exuding from his breath, clothes and person, had no right to be called a Christian. But, continued the preacher in disgust, there are two things which I think the gospel is powerless to touch, and these are smoking and fashion.

CLOTHING FOR THE FEET.—Unfortunately leather is the only substance we can use for shoes and boots. The skin of the feet has a superficial surface of about 800 sq. cm., and this skin contains about 4,000 sweat glands. It is no wonder, then, that our feet sweat. Only the ignorant and stupid seek means of preventing this. The true remedy is to provide for its rapid evaporation. In summer and in dry weather this may be accomplished by cloth boots. It is the custom for many persons to wear for the entire day the same boots and stockings, and the perspiration of the feet through the heat of the body, soon undergoes fermentation, when several bad smelling substances are generated. Carbonate of ammonia is one of these products, and it requires only a small amount of it to give a disagreeable odor to an entire room. Urea is another product, and this, together with the carbonate of ammonia is enough even without anything else to cause sickening odors. If the stockings and boots are frequently changed, fermentation does not proceed far, and the evils are partly at least prevented. In case cloth shoes are worn, the sweat evaporates, and so fermentation is checked, if not prevented. In the evening the feet should be washed and the remaining dry sweat removed, otherwise it will form a thick covering on the feet and do harm. Everybody should wash their feet every evening before retiring. They will sleep better for it, and the feet will be happier. There is nothing better than pure, soft water for this purpose.

Leather for boots and shoes is a necessary evil, and until something better is invented we should seek to diminish its injurious effects by frequent changes of boots and stockings, and by using cloth shoes when about the house. One of the benefits of old shoes is, they permit of ready evaporation of the perspiration. Those who are compelled to keep their boots on for a long time should change their socks oftener, and wash their feet more frequently. The pores of the leather after a while become filled with the products of sweating and this render the feet most un-

comfortable. Such boots are no longer fit to wear. They also cause the feet to become cold. The boot legs limit evaporation and are also a necessary evil. In India, instead of leather, a strong cloth is used for the shoes, and this is white in order to avoid the heat which black cloth causes in that uncomfortable climate.

It is to be hoped that some inventor will discover some kind of cloth or some method of ventilating our shoes; but until this is done, we can do much by other means, such as have been mentioned above.

WHOLE MEAL BREAD.—A contemporary devoted to the milling interest thinks itself an oracle, but on some points, it is not. Either when writing on the whole meal question it is ignorant on what it talks, or it is actuated by venal motives (which we cannot believe). Will it once and forever maintain silence on the healthfulness of whole meal as a food, till it has learned a little more? The false coin, on one side of which is inscribed a statement that whole meal is a worker of internal mischief to many persons (we should like to see the other side of the coin) has been nailed to the table several times. But it is re-coined, and a few nonsensical persons seem to have nailed it to their masts. It is very probable that some pampered stomachs may experience inconvenience from eating whole meal. The outside coat may trouble them, but we would ask what does *not* trouble the pampered stomach? When we insist on a certain kind of food being good for human beings to eat, we do not necessarily mean that it is very comforting to the pampered stomach. At the same time, we are not sure that even the stomach that has been abused by unnatural feeding suffers more from eating whole meal bread, than it would from any other equally nutritive food. If even it does we fail to see that that is any argument against it. It is an undoubted fact, that wheat is the most perfect food for man that is to be found among cereals. While we desire to give due honor to machinists and others who have suc-

ceeded in producing means for grinding wheat in the most efficient manner, we must beg of them to disabuse their minds of the idea that the unbolted meal will harm anybody. All the sifting, blasting and other operations that follow the grinding are superfluous, although a public which can not know what is good for itself, demands it.

POISONED SOIL.—Some investigations have recently been made, which, if true, will go to favor cremation, especially in cases of contagious diseases. Many years ago a horse died with a dangerous disorder, and was buried in the soil several feet deep. Recently the grave was opened and some of the soil taken out, and washings from it boiled, the residue used to inoculate another animal, which, strange to say, took the same disease and died of it. How do we know how much poison is preserved in this way, when persons are buried who have died of some dangerous disease. Cremation would certainly be more cleanly and less objectionable in all such cases.

TO MAKE GOOD GRAHAM GEMS:—Two cups Forest Mills Graham flour, two cups sweet milk, or milk and water. Mix with spoon till the flour is all wet, and finish with a Dover egg-beater, which aids the "rising" better than any other method of beating. No other ingredients are needed except "judgment," and that is most required in the baking. Have the iron gem-pans piping hot, on top of the stove, butter them and pour in the batter, which should just fill the twelve cups; let them stand on the stove till the gems begin to bake around the edges, then carefully set into a hot oven, baking more slowly at the last. When you think they are done, let them bake five minutes longer. Never pile one above another when hot. Spread on plates till cold, then they may be put in a deep covered pan, or stone jar. We make four or six dozen at a time, and like them better warmed up. We never out, but break them. For buttering the pans we use a swab made by winding a strip of white flannel around the

end of a stick; this we keep in a teacup with a little fresh butter always ready for use. The quantity of batter mentioned may be made into two dozen gems, which will be thin and crisp, and nice in milk.

CURRENT LITERATURE.

GENERAL PHYSIOLOGY OF MUSCLES AND NERVES. By Dr. J. Rosenthal, Professor of the University of Erlangen, with 75 illustrations. New York: D. Appleton & Co. Price \$1.50.

This book is perhaps the first to give a connected account of the muscles and nerves that has been made. It is only within the past quarter of a century that this subject has been studied. The book omits scientific details, and is intended for both professional and popular readers. Those who are interested in this subject (and who are not), will find the work full of interest. It is strictly a scientific book, and does not deal with questions of hygiene. He commences with the movements of the Amœba, the white blood corpuscles and the ciliated epithelia, and proceeds up to man. While we would in no way detract from the merits of the work, it seems a pity the author should not have a more correct understanding of the microscopic structure of these bodies, when a more correct understanding of them and their movements would have been possible.

POPULAR LECTURES ON SCIENTIFIC SUBJECTS.

By H. Helmholtz, Professor of Physics in the University of Berlin. Second Series. New York: D. Appleton & Co. Price, \$1.50.

Prof. Helmholtz has won such a high place as a scientist, that his works are eagerly sought and read. The one before us contains six lectures, entitled, 1. Gustav Magnus, 2. On Origin and significance of Geometrical Axioms, 3. On the relations of Optics to Painting, form, shade, color, harmony of colors. 5. On the Origin of the planetary system, 6. On thought in Medicine, 6. On Academic Freedom in German Universities. No person can read this work without seeing there has been great advances in knowledge within the century.

PRACTICAL HINTS ON THE SELECTION AND USE OF THE MICROSCOPE, INTENDED FOR BEGINNERS. By John Phin. Price, 75 Cents. New York: The Industrial Publication Co.

This book of over 200 pages is a carefully prepared one, and may be of great service to those who are beginning to use the microscope. It speaks of almost everything that needs to be known about this instrument, and many an old microscopist may read it to advantage. Now that microscopes of very good quality can be had so cheaply, there will be a great increase of those who will use them—and used rightly there is no end to the instruction and amusement they may afford. He who knows how to use this instrument to advantage, may in his leisure hours live in another world, and double the pleasures of life.

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THE MOTHER'S MAGAZINE.

The next January number will commence the 46th year of this old and popular MAGAZINE. It has hitherto been, and, we hope, will continue to be an ever ready hand-maid to the mother in her enlightened and hallowed Christian efforts to make her children precious jewels in the family circle, ornaments of society, and heirs of heaven, and the father and mother honored and blessed in their good name.

TERMS:—Three months, 45 cents; six months, 80 cents; one year, \$1.50. Cash invariably in advance. Sample copy, 5 cents. Remit by draft, check, P. O. Money order, or registered letter; otherwise at the risk of the sender. Special rates to clubs. Agents and canvassers wanted. Liberal commission given. Address, MOTHER'S MAGAZINE Box 8157 New York.

Louisville, Ky. Nov. 8, 1879.

To the Editor of the *Mother's Magazine*:—I have taken and read your invaluable magazine for more than twenty-five years, and now give it to my daughter, who is the mother of three sweet little children. May God bless you in all your efforts to train up, through their mothers, the rising generation.—Mr. J. O. Campbell, Stanstead, Canada, March 11, 1879.

Mr. Editor:—I cannot give up the *Mother's Magazine*. I hope I may be able to take it while I live, as my dear mother did. It is very dear to me, not only on her account, but from its own intrinsic worth. May God bless and strengthen you in your noble work.—Miss C. N. Hubbard, Clinton, Mo., January, 1879.

Mr. Editor:—It is nearly, if not quite, thirty years since the magazine first came into our family, and it has never missed one year in all this time to gladden our hearts by its monthly visits. Next to the Bible have I prized its teachings, and felt that the timely suggestions contained in its pages have been an invaluable aid to me in the management of our children.—A Friend of the *Mother's Magazine*.

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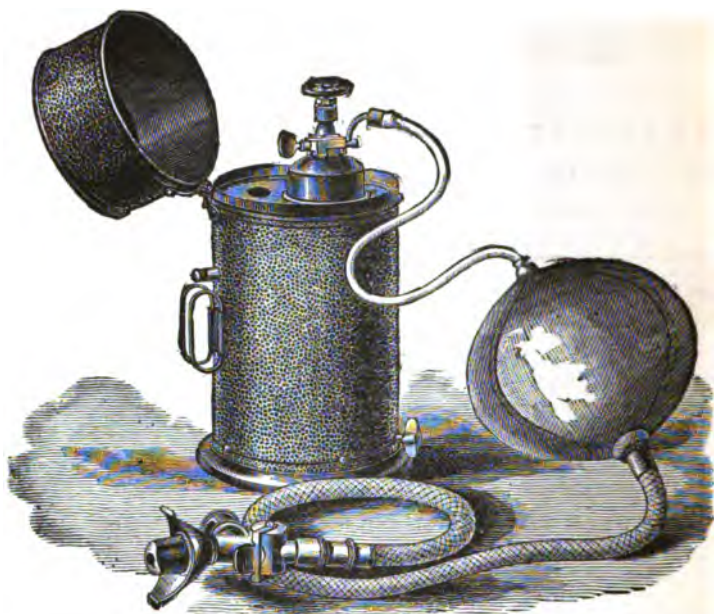
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CONTENTS FOR JULY, 1891.

GENERAL ARTICLES.		Page
Our Common Slight Ailments—Rheumatism: Its Treatment.— <i>By the Editor.</i>		145
The Teeth and their Relation to Health.— <i>By R. M. T.</i>		149
Educating Children.....		151
OUR DESSERT TABLE.		
A Healthy Girl—The Kingcraft of Love—Hope—Hypocrisy—To the Boys of our Country—The True Friend.....		152
TOPICS OF THE MONTH.		
Dealing Vegetarianism a Blow.....		153
The Nuisance of Physic—Moses as a Sanitary Reformer.....		154
Courage.....		155
Preachers and Tobacco—Muscular and Nerve Exhaustion.....		156
STUDIES IN HYGIENE FOR WOMEN.		
Typhoid Fever and Ice—Hay Fever.....		157
Robust Royalty—Sarah Bernhardt—A Vegetable Diet for Children.....		158
Poisonous Clothing—Extracts from Two Letters—Soap and Religion.....		159
Salem Dessert—Brown Jenny—Simple Fruit Short-Cake—Rusk Puddings—Current Literature.....		160

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THE HERALD OF HEALTH.

JULY, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

RHEUMATISM—ITS TREATMENT.

WE now come to the treatment of rheumatism. Though, as was stated in a former article, this is not a dangerous disease, yet it is often difficult to cure, and especially is this the case by the old methods. It may as well be stated here, that according to our own observation, and that of many of the highest authorities, medicines taken internally are of little avail, and doctors who have no other methods are hardly likely to succeed in any but the mildest cases. Nature may in time accomplish the work, and they may get the credit which is not due to them. In a town not far from New York, where there is much of this disease, one of the prominent physicians there informed us that he had a long list of remedies, and when he had a case he began with one and used it a while, and then went on to another and another, till he had gone through the whole list, unless fortunately the patient recovered before—which he rarely did. This doctor believes there is no drug remedy for rheumatism—and boldly tells his patients so. Ziemesen's great encyclopedia of practical medicine, one of the most recent authorities on medical practice, says: "that rheumatism is not a constitutional but a local disease; and this being the case it is useless to try to treat it with internal remedies." The thousands of patients everywhere with chronic rheumatism attest the truth of these statements.

Is there then no remedy for a malady which cripples thousands and makes their lives miserable? In our opinion very much can be done by hygiene, and such remedies as may be termed hygienic. We will speak only of the sub-acute and chronic varieties, and not of acute or inflammatory rheumatism, which is a more severe and dangerous matter. The most important thing to do in such cases is to attend to the general health, and to avoid as far as possible those causes which have been enumerated in a previous article. Then comes the various methods of treatment which we will now enumerate.

1. The first is the Diet Cure. The London Times recently had an article on the diet cure for rheumatism, which attracted a great deal of attention in that country, and especially among physicians. The author advocated an exclusive vegetable diet. The prescription amounted to this: "Cut off your flesh food. Take oranges and other fruits freely, with best brown bread, celery and other vegetables at every meal, and the disease will, if you are reasonably careful and prudent, disappear, and you will again become active and strong."

This is the bill of fare which this English writer lays down:

Bean soup, tomatoes, baked, boiled, fried, or made with a gravy and eaten on toasted bread. Celery cooked or raw. This latter he thinks has a spe-

cial influence in the cure of rheumatism. He says :

"Celery cooked, is a very fine dish, both as nutriment and as a purifier of the blood. I will not enumerate the marvelous cures I have made with celery, for fear the medical men should, like the corn dealers, attempt to worry me. Let me fearlessly say that rheumatism is impossible on such diet, and yet our medical men in 1876 allowed rheumatism to kill 3,640 human beings, every case as unnecessary as a dirty face. Worse still, of the 80,481 registered as dying from heart disease, at least two-thirds of these are due directly, more or less, to rheumatism and its ally, gout. What a trifle is small-pox, with its 2,408 deaths, alongside a slayer of over 20,000 human beings annually. Yet rheumatism may be put aside for ever by simply obeying Nature's laws in diet.

"Look again at this rheumatism and the havoc it plays with our army. On some foreign stations ten per cent. of our soldiers are incapacitated by it. At home the invalids from this scourge have been as high as 94 in the 1,000, as stated in the Army Medical Report of 1871. And yet no one takes it to heart. If it were small-pox—a contagious disease—what a fuss would be made of vaccination and re-vaccination, or of some charm as good as pills against an earthquake! Plainly let me say, cold or damp never produces rheumatism, but simply develops it. The acid blood is the primary cause and sustaining power of the evil. While the blood is alkaline there can be no rheumatism and equally no gout.

"But to return to cooked celery. Cut the celery into inch dice; boil in water until soft. (No water must be poured away unless drunk by the invalid.) Then take new milk, slightly thicken with flour, and flavor with nutmeg; warm with the celery in the saucepan; serve up with diamonds of toasted bread on a round dish, and eat with potatoes."

Then oatmeal, peameal and rice all come in as a part of the diet cure for rheumatism. It is certainly a tempting diet, and worth trying. It might not

suit every one, but if it suited half the cases it would certainly do a great deal of good. The same author has some more to say on this subject, which will interest our readers. He adds:

"Dr. Lambe, after a career of remarkable success as a physician, disgusted at the charlatanism of the medical profession, threw it all up and retired from London to Warwick. Here he continued to treat all who applied to him gratis, curing them of their ailments, as far as possible by man, by the peculiar regimen of a vegetable diet and distilled water. Of course, he is now no authority with those who use boluses, blisters, lancets, and purgatives. But I can quote from a living physician, the author of the best modern book on food and dietetics—defective as it may be in a few points—a full defence of my heresy, in placing diet above drugs in a number of blood and nerve diseases: 'Indeed, it is not too much to say that there is usually more to be done by proper dieting than by the agency of drugs; and without some attention to dietetics, drugs will rarely be found efficacious in affording relief.' (P. 504, 'A Treatise on Food and Dietetics, Physiologically and Therapeutically Considered.' By F. W. Pavy, M. D., F. R. S., etc.) The same book (p. 449) fully justifies my statement that a vegetable and fruit diet quickly cures all the evils of rheumatism and gout: 'There is a well-known augmentation in urea, etc., produced by the ingestion of animal food, and, at the same time, an increase in the sulphates and phosphates. The reaction of the urine is also modified. Under an animal diet it is strongly acid, while a vegetable diet disposes to alkalinity.' Again (p. 490), Cullen remarked that 'gout seldom attacks persons employed in constant bodily labor, or those who live principally upon vegetable diet.'" It would be easy with leisure to multiply such proofs to any extent. I go now a stage further, and assert, in the words of an eminent professor of medicine, that 'the present system of medicine is a reproach to the name of science, while its professors give evidence of an almost total ignorance of the nature

and proper treatment of disease. Nine times out of ten our mis-called remedies are absolutely injurious to our patients, suffering under diseases of whose 'real character and cause we are most culpably ignorant.'" (Professor Jamieson, Edinburgh.)

"Among the heap unanswered before me, I have a letter from a gentleman in one of our western towns, evidently suffering from rheumatic arthritis. He says of doctor after doctor, that they look as learned as owls and shake their heads and say, 'I fear I cannot do anything.'" Then draw a fee and try. Then the patient says he is no better, and declines to see them again. Talk of laymen! An old woman selling oranges would be of more use to this sufferer than a score of such medical men.

"It is not easy, indeed scarcely possible, to exaggerate the effects of rheumatism. It is credited in the Registrar's Report (for 1876) with killing 3,640 human beings; but these figures, large as they are, are but a trifle to the whole sum of the evil. Heart disease kills 80,481, and, beyond controversy, rheumatism and its allied evil, gout, produce two-thirds of these deaths. Certainly these 25,000 deaths, at least, are the result of the fearfully erroneous diet of Englishmen. The origin of rheumatism is as obscure to most people as the origin of scarlet fever.

"There is a ready, though delusive, excuse for rheumatism, rheumatic fever, and rheumatic arthritis. It is attributed to wet, or damp, or to a cold. Now neither wettings, or dampness, or a cold can produce rheumatic fever or rheumatic sufferings. The blood must first be acid. Nature struggles with the evil, and throws off the acid with the perspiration, which is strong enough to dissolve gold, as the black mark on a lady's neck under her gold chain testifies. But at last a chill comes from a wetting, or a rushing from a heated room and standing or riding in the air at a low temperature, and there is no escape for the acid from the blood, and then a fever burns within, and probably a weakness is set up that nothing ever removes."

Another remedy for rheumatism is the bath. In our experience, and it has been large, the Turkish bath rightly used is an admirable aid to the cure of this disease. We could fill these pages with cases, if need be, of persons benefited and cured by this means. If we accept the theory that the disease is caused by acid in the blood, produced by bad food, imperfect digestion, and an imperfect action of the skin, then it is perfectly reasonable that the Turkish bath should aid in its cure, for the heat, so to say, opens the pores of the skin, and sweats out this excess of acid at a rapid rate, while the rubbing, shampooing, etc., render the joints supple, reduces inflammations and swellings, and gradually restores health. The bath must, however, be used rightly. Little good is accomplished by an occasional bath. It must be followed up as closely as the strength will permit, and the strictest orders of the physician, skilled in its use, obeyed. Where one is so situated that he is not able to take the bath, very much may be done by the use of the hand bath in tepid water in a warm room, with abundant friction, and kneading of the whole body, after which rest must be taken. Many cases could be cured by such means alone, but there are other cases of a subacute kind so bad that all efforts at self-treatment are of little use.

In those cases, when the joints are affected, in addition to all this, electricity is also a most valuable adjunct. It, too, must be applied skillfully to produce its best effects. It is a pity there are not more persons in every town skilled in the use of electricity, for it is one of the best remedies for certain diseases known.

Sunshine as a remedy for rheumatism must not be forgotten. We all know that a change from a cold, damp, to a warm, dry atmosphere often proves most serviceable in this disease. The warm, dry air stimulates the skin to greater activity, and this organ then, no doubt, throws off those poisonous products of transformation of tissue and imperfect assimilation, and the relief from it is very great. In many

cases a perfect cure results from this alone. But it is not always convenient to leave one's home in such cases, and so the sun bath may be used as a partial substitute for a change of climate, during a portion of the year at least. It may not be generally known that a person may produce a considerable sweating by lying with the skin exposed to the sun for an hour even in the month of November. Of course the patient should be in a room, and the sun let shine on the body only from the neck down. It may come through a large open or closed—according to the heat—window exposed to the south. The body must be protected from currents of air. There is a little danger to the inexperienced in taking a sun bath by sunburning the skin. This is avoided by oiling the body first, and gradually accustoming one's self to its rays. Care must be taken not to overdo the bath at first, or injury will result. The temperature of the body may be raised two or three degrees in an hour, and a delightful feeling of comfort had by managing just right. By wrong management great discomfort may be produced. The head, as said before, must be protected from the sun's rays. In summer, when on the seaside, rheumatic patients are often improved by lying covered up in the hot sand during a part of the day.

Systematic exercise, when the patient is able, is a valuable remedy for some of the slighter forms of rheumatism, and perhaps nothing will serve this purpose better than the Lifting Cure, especially if judiciously administered. It should be on a good machine, which will give a strong action, and where the weight may be adjusted very finely. Not all cases are suitable for this treatment, but usually those which are able to be about at their work with slight inconvenience, and those where the inflammatory condition is slight, are slowly but surely improved.

We will mention only one other remedy which has proved valuable in several difficult cases, and which is certainly founded on scientific principles. It is a method used by Dr. A. F. Jones, of Brooklyn, and named by him the

Vacuum Cure, though we must confess the name never seemed very appropriate. The method consists in placing the body in a box, with the head outside. A rubber hood is placed over the head, having the face out, and closely fitted to the top of the box so no air can enter. Now, by means of an air-pump a small quantity of air is drawn from the box, and thus a difference of atmospheric pressure is established between the inside and outside air. This causes the blood to circulate vigorously in the extremities, in the skin, and in all those organs where circulation is defective. It is in reality the cupping of the entire body except the feet at once; but it is done so gently that no injury is done.

We have now given our readers some of the principle hygienic remedies for rheumatism. In some cases one is best, and in some another. Some can receive immediate benefit, others require months to cure. Some cases are incurable.

Sometimes this disease goes on to such an extent that the joints of the bones and feet seriously become deformed. After this, little can be done more than to alleviate, and this is also the case when they have become stiff and immovable, by bony matter being deposited in the fibrous tissue, formed from the serum poured into the cavities of the joints. More might be said on this subject, but space forbids. We advise all suffering from the disease to study its nature, causes and hygienic cure, rather than to trust to medicines, which so far in most cases have signally failed.

VISIBLE IMPROVEMENT.—A hundred women of to-day weigh more than the same number in the same class half a century ago. They are less angular, more rotund, more cheerful and hopeful in expression. It is clear that they eat better food, and digest it easier. Their dress, with all its errors, is in closer relation to hygienic law, and is yearly improving. If the same progress is continued for another century the results would amaze us if we could be here to witness it.

THE TEETH AND THEIR RELATION TO HEALTH.

BY R. M. T.

THE relations of the teeth to the health of the human system are by no means understood by the public as they should be. The teeth are, in fact, regarded by some folks as organs which, while they serve a good purpose, are very prone to ache, and are about as much trouble as they are worth. The readiness which some members of the working classes especially show to have their teeth pulled out on the slightest provocation, suggests the idea that these useful organs are regarded by them as enemies rather than friends. Just as Dickens's hangman could not see that man is fit for something much better than hanging, so they fail to realize that teeth are fit for something much better than being pulled out, even if they are somewhat decayed.

Pain is not a curse—it is a blessing. It is a stupid blunder to suppose that human life without pain would be possible in a world like this, if even Adam had never listened to the seductive charms of Eve when she had a rosy apple in her hand, and if even Eve had failed to give way to the temptation of a wily serpent. It is a fortunate thing for us that if we put our limbs into the fire pain is the result, that if we allow our hands or legs to be mutilated pain follows, and that if we, by our habits, injure our internal organs we experience pain. The true foundation of the healing art is to ascertain in all cases of disease, first, what is the cause which must be removed; then the practitioner may turn his attention to the removal of the temporary irregularity. This is the rational method of treatment in all disorders, small and large, and layman and physician follow it.

Toothache, which has been denounced from Burns downward—and from Burns upward—is but the voice of Nature in her resentment of unfair treatment. Toothache comes from decay. Both the ache and the decay are abnormal. Teeth are made to last as long as they are needed for the purpose of mastication. They would no more decay if

they were properly treated than would the bones of the leg or arm.

We do not pretend to possess a recipe for preserving the teeth in perfect soundness. All that can be done by us is to recommend naturalness in our mode of living, and care in the treatment of our teeth. A student of human physiology and hygiene, with a little smattering of chemistry, may easily see how intimately connected are the teeth with the general condition of the system. It is very common for people who know little of either three of these subjects, to say that they believe decay of the teeth is caused by some irregularity in the stomach. Their idea is crude, but it possesses a little truth. Unfortunately, however, they let the matter stop there, assuming that the relations of the teeth to the stomach are too occult for them to understand. All they do is to watch helplessly the ravages their stomach works on the pearls of their mouths. The mass of people are taught nothing of hygiene. They do not know that they can, by carefulness in diet, prevent their stomach from harming any other organs of the body; much less do they know in what direction that carelessness should be exercised.

It is not necessary to attempt to set forth at any length the reasons why we should seek to keep our teeth from decaying. To merely state the most obvious reasons will be sufficient. In the first place, a perfect set of natural teeth are very desirable for the sake of one's personal appearance. Second, teeth in perfect order never trouble anyone by aching, and third, they are indispensable for a perfect and thorough mastication of food. No one can estimate the misery in the shape of dyspepsia and its attendant evils, which have resulted from bad teeth. Pages, volumes might be written about this, but we leave it to the imagination of the reader.

There are those who assert that decay of the teeth is the result entirely of the action of external chemical

agents. While these agents may be a frequent cause of tooth decay, others are inclined to the opinion that it is often produced, or at least induced, by internal or constitutional irregularities or weaknesses. An impaired vitality and a lack of food of a nature which contains such nutriment as the teeth demand, contribute to caries of the teeth. It is stated that people inhabiting limestone regions have more perfect bones and teeth than those living elsewhere. This undoubtedly is partly because fruit and vegetables of these regions take up and reserve more lime in their development and growth than elsewhere, and this lime element is valuable in maintaining the vitality of the masticatory organs. On the other hand, some external chemical agents are very active in their work of devastation among the teeth. Vitiating saliva, putrescent particles of food lodged between the teeth or in their interstices, depositions of tartar, a febrile or irritable state of the body, too great pressure of the teeth against each other, and everything that produces irritation of the gums, tend to produce caries of the teeth.

To prevent decay of the teeth it is necessary that they be kept clean, and that the general system be maintained in a state of health. It is impossible for one organ to suffer without the whole body suffering with it, but between some organs there is special reciprocity. This special sympathy may be said to exist between the stomach and the teeth. If the former is in an unhealthy state, the latter are open to the most hurtful chemical influences therefrom. Vitiating saliva and vitiated breath work irreparable ravages on the teeth. And again, if the teeth are in bad condition, the food is insufficiently masticated, and the stomach first suffers, and then the whole body with it. This leads us to the conclusion that to keep the teeth in a cleanly condition, to follow the laws of health, to eat only such food as is best adapted for the needs of the body, to avoid excess—in short to avoid everything that would lead to any functional derangement, is the only course which

can be followed to secure perfect health in the mouth.

So far we have sought to be practical in pointing out the way to avoid decay of the teeth. But a great majority of people—perhaps nine out of ten, if not a much larger proportion—have had their teeth already attacked by caries. What, they may ask, are they to do to prevent further decay? Shall they have every carious tooth extracted and a brand-new set of teeth (made of porcelain and gold, or porcelain and rubber, or celluloid, as the case may be) put in? Shade of barbarism—No! Advanced as dentistry may be, and artistic as false dentures are made to-day, the natural teeth, are, to state it mildly, far preferable to false. There is something revolting, something ghastly in the idea of removing all one's teeth, and putting in the mouth a "plate," on which are fixed pieces of porcelain to serve, and that inefficiently, the purpose of natural teeth. Unfortunately we are not, as a people, nearly as careful as we should be in what we put into our mouths. Nor have we a very strong antipathy for artificial things. So, after all, there is not much wonder that a people who will chew tobacco, eat meat that is "high," and other equally mal-odorous abominations, should not object to part with their own teeth, and have such foreign matter as a new set take up their permanent abode in the mouth. Let it not be supposed that I would advise a person who has lost his teeth to ever after go toothless and not patronize the mechanical part of dentistry. What I denounce is the extraction of teeth, and the idea that a false set is nearly, if not quite, equal to natural teeth. It might, perhaps, be saying too much to aver that pincers should never be used, and that under no circumstances should a tooth be extracted. Sometimes in children's mouths, the teeth are in a very crowded state, and some pruning is necessary. But there are few teeth in the mouths of adults, if even they are badly decayed, that are bad enough for extraction. They may be mere shells, everything being gone but the enamel, but these shells can generally be built up with gold or some other fill-

ing material, thus making far better and more serviceable teeth than those of a wholly artificial character would be.

To those troubled with carious teeth we would say—go to some good and reliable dentist, and give him a *carte blanche*. If he says he cannot save this tooth or that, the patient may with tolerable safety come to the conclusion that he is not a good dentist, and, if he knows his business, is not conscientiously striving to do his duty. The way to save teeth which are beginning to decay, or which are very much decayed, even, need not be given in

detail here. It can be left to the dentist, when the reader has found one in whom he can place confidence. It is sufficient to say that in most cases decay can be arrested by removing all the decayed matter, and by the insertion of proper filling material. Having had the operation properly performed, let the patient exercise the utmost care with his teeth, keeping them in a cleanly and healthy condition. Let him remember that a healthy denture is indispensable to health of the general system, and therefore demands constant and careful attention.

EDUCATING CHILDREN.

FAITH ROCHESTER, one of the brightest of writers on domestic hygiene, says in the *Laws of Life*. "Every child should be taught to regard the care of health as a religious duty. If children are careless of the laws of health it may be well to remind them sometimes that their sins are pretty sure to be 'visited upon the children,' and to point out instances of inherited tendencies. It cannot harm them to learn early that in this respect at least 'no one liveth to himself alone, and that it is our duty to society or to the human race, to make the most of ourselves, body and soul. Very few enter into marriage with any realization of the responsibility they are under to help on the progress of the race toward universal health and 'peace and goodwill among men.' I wish our children could be made to realize something of this responsibility while quite young, and their instincts would at length feel the educating influence of it so that they would not be likely to 'fall in love' on the wrong side or in the wrong direction. A girl who knows the power of alcohol, or who understands the effects of tobacco, will not be likely to love a man who is a victim of either. If she has learned of scrofula in its various forms and disguises, she will keep clear of that. If she learns something of the causes of hysteria and

insanity she may also learn new reasons why she should practice self-control and moderation.

"To educate a girl for the best motherhood, give her the best possible intellectual development; not stuffing, not mere knowledge, but conditions for intellectual growth and strength, cultivating a love for knowledge and a delight in mental work and achievement. This, of course, should be well balanced by physical development and the before-mentioned sense of responsibility for health. I never could see why a mother of boys and girls should not have the broadest and most thorough mental culture that would fit her case as a woman. For she is first and always a woman. As a mother, there is no telling what especial knowledge may come into use on this or that occasion; and if the knowledge has been properly acquired (each day's portion duly digested and assimilated) the power remains which that process of learning has given, though the knowledge itself may become dim. I heard a little girl say not long ago, 'I shall study Greek and Latin, so that I can tell my children what words come from.' She said this because it made her so happy to hear her own mother (from 'over the wash-tub' perhaps, for they were very poor) able to tell her the definition and derivation of words.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
A HEALTHY GIRL.

She stood breast high amid the corn,
Clasped by the golden light of morn,
Like the sweetheart of the Sun,
Who many a glowing kiss had won.

On her cheek an autumn flush
Deeply ripened; such a blush
In the midst of brown was born,
Like red poppies grown with corn.

Round her eyes her tresses fell;
Which were blackest none could tell;
But long lashes veiled a light
That had else been all too bright.

And her hat, with staidy brim,
Made her tressy forehead dim;
Thus she stood amid the stooks,
Praising God with sweetest looks.

THE KINGCRAFT OF LOVE.

A king would try His servants on a day,
And, none suspecting, in the street was seen
A mendicant of most unroyal mien,
Who with no empty wallet passed away.

One, offering all he had, went poor for him;
One gave him silver, though he carried gold;
One gave him a godspeed; and one was bold
To throw him coins debased and clipped of rim.

But when the king returned in robe and crown,
He that went poor was only poor a day,
But whoso stinted him, or said him nay,
He entered knight, but left the presence clown.

Love leaves his court to look for lovers true,
And, masked himself, unmasks his retinue.

Temple Bar.

HOPE.

What is hope? A smiling rainbow
Children follow through the wet;
'Tis not here—still yonder, yonder;
Never urchin found it yet.

What is life? A thawing iceboard
On a sea with sunny shore:
Gay we sail, it melts beneath us;
We are sunk and seen no more.

What is man? A foolish baby:
Vainly strives, and fights, and frets:
Demanding all, deserving nothing,
One small grave is what he gets.

Thomas Carlyle.

HYPOCRISY.

Oh! that in England there might be
A duty on hypocrisy!
A tax on humbug, an excise
On solemn plausibilities;
A stamp on everything that's canted!
No millions more, if these were granted,
Henceforward would be raised or wanted.

Henry Luttrell.

TO THE BOYS OF OUR COUNTRY.

Come boys! take the floor—stand up manly and true,
And tell me just what you are going to do;
The world never notices much how you're dressed,
If it sees you are clean, it excuses the rest;
But it gives careful heed to your actions and talk,
And sees just the path you are going to walk.

Two roads lie before you. The one at your right
Has manhood and honor, all plainly in sight,
The other grows darker each step that you go,
Where sin, crime and punishment leads you to woe.

You do not want that, with the shame and disgrace,
To cloud your fair brow, and disfigure your face.

What are mouths made for? You think you can tell,

And answer the question both quickly and well.
They ought to be clean, for your food and your drink,

And clean, for clean words—isn't that what you think?

And teeth are so pretty, they ought to be white
And always kept clean, or else kept out of sight.

Your mouths should be clean, and be fit for a kiss
From your aunt, or your mother, or dear little sis;

So don't use tobacco, for often it leads
To the road on the left, with bad boys and bad deeds,

And makes people think, as a general rule,
A boy needs no dunce-cap to show he's a fool.

Now school is dismissed. Though your numbers are great,

I claim you all mine from each county and state;
Stand firm in your places—brave, honest and true!

For the hopes of our country are centered in you—

Remember my lesson! and heed what I say!
And come at the roll-call of company A.

Anna Lindén.

THE TRUE FRIEND.

(FROM THE PERSIAN.)

The wrong he would not have you do,
The right incite you to pursue;
Your shame he fain would seek to hide,
Your honor spread both far and wide;
Your struggles he his own would make,
In evil times would ne'er forsake:
By all these signs—of truth the test—
You know the friend who loves you best.

Ellen M. Mitchell

EDITORIAL DEPARTMENT.



NEW YORK, JULY, 1881.

WATER.

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
'Tis like quaffing a goblet of morning light."

The PUBLISHER does not hold himself as endorsing every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

DEALING VEGETARIANISM A BLOW.
—Several newspapers affirm that Prof. Virchow, of Berlin, has lately dealt vegetarianism a blow. "He has shown," we are informed, "as the result of anatomical inquiries, that not only man, but such animals as the gorilla, nearly allied to him in the scale of being are indisputably fitted to be omnivorous." Let not our readers imagine that Prof. Virchow's broadside has silenced vegetarianism, or has dismantled its guns. We do not meet the Professor by styling him an ignoramus, for he is not that. He is a very learned man, and, in his particular sphere, stands in the front rank of the world's scientific men. We prefer to meet his conclusions on the basis of practice. Which is the better, the more healthful mode of living? Let

a man give vegetarianism a fair trial (observe we say a fair trial) and we care not whether he be a navy or a scholar, he will, if conscientious, report favorably concerning it. But it must be remembered, too, that scientific men of equal caliber to Virchow have come to the conclusion that man's teeth, intestines and digestive apparatus point to his being naturally a vegetarian. The testimony of these men deserves to be set by the side of that of the great German Professor, and we think he will be outweighed. Let us assume with Virchow for a moment that man is apparently fitted to be omnivorous, and at the same time let us assume the truth of the evolution theory, which the scientific men of to day are adopting more or less enthusiastically. We have the man, then, of to-day as a being developed out of a lower form of life, still developing, still improving and stretching forth to some ideal of which he is unconscious. This animal, man, is showing a laudable tendency to control his body by his mind; to settle his disputes, not as dogs, tigers, or lions settle theirs; but by reasoning, and according to certain rules which in his judgment are equitable. He is striving to crush the animal part of his nature by the mental—to rule matter by the force of mind. The more observant of these human animals see that fierce beasts subsist on flesh; those of a milder nature on vegetable food. Lions and tigers are ferocious. They possess prominently, the very traits which man as he develops, feels he wants not to possess. The sheep, cow and horse, which do not eat flesh, lack pugnacious ferocity, and possess traits of meekness, patience and good-temper. Man seeing these peculiarities, and drawing his conclusions therefrom, diminishes his daily quota of flesh, and lives partly on vegetable products. As a consequence, in ages (say millions of years, to follow evolutionists,) he loses some of his fero-

city. His teeth, which resembled those of the cat or dog, become more like those of the horse, for all organs which cease to be used for the purpose to which they are specially adapted gradually diminish in size and strength. Thus man's canine teeth grow only the same length as his other teeth when he gives up tearing raw flesh, and so on with his digestive apparatus—a change takes place and they adapt themselves to the particular food they are supplied with. Although signs of man's characteristics of a million years ago still exist, yet he is changing, and to adopt a diet of a carnivorous nature would be a tremendous retrograde movement. Just so, the less meat he eats the greater is his progress towards the slowly reached but inevitable goal before him. The evolutionists, we believe, will agree with our tracing of the process of change which has taken place. But now, is it fair for them to turn to man, who still possesses signs of teeth made for tearing flesh, and signs of digestive organs for disposing of it, and say that he was fitted for a flesh diet? Still, assuming the truth of the evolutionary theory, we say with them: "True, he was made to eat flesh, but he is fleeing from the habits of his ferocious ancestors, and seeking a better way. He has found it, and the day will come when the traces of his flesh-eating progenitors will be more obscure than they are now"—that is if scientific men do not persuade us to go back to the habits of savages. Our readers must not conclude that we are evolutionists. We have merely attempted to show what chance we stand as the champions of vegetarianism when meeting modern men of science on their own battlefield, using weapons of their own choice.

R. M. T.

THE NUISANCE OF PHYSIC.—Shakespeare said many things which proved him to be at times in advance of his age. One of these sayings is that in which he recommends us to throw physic to the dogs. There are some persons who imagine that physic is the panacea for all the ills to which man is heir. We remember being told in our

small boyhood, confidentially, that there was one herb for the cure of each disease under the sun. The particular herb for each disease had not been found, but the botanist was abroad and would surely find it, after which he would ascertain if it needed to be baked, boiled, or applied to the seat of trouble without any cookery. There was something in the analogy—one herb for one disease, *ad lib.*, which pleased us. So simple and reasonable, with just a flavor of mystery, it commended itself to the untutored mind. But we soon saw the fallacy of such a theory. We soon learned that each disease has its cause, which cause must be removed before any botanical concoction can do any good. Nature herself, if left alone, will then generally work a cure unaided, so long as her rules are followed in the matter of simple diet and cleanliness. There are, we admit freely enough, some disorders in which nature needs assistance in the shape of physic, and we have no special enmity against botanical remedies. In fact, we are inclined to regard them with less aversion than the compounds, which are fearfully and wonderfully prepared by the doctors to please their patients. Against physic we do not declaim so much as against its constant use, and the idea that it, and it alone, is what every person should take in abundance. Ailments are not driven out by physic. Nature does the work, if she has a chance. The function of physic is to supplement nature's work. But in nine cases out of ten nature needs no help, and physic merely retards her efforts to bring about convalescence. R. M. T.

MOSES AS A SANITARY REFORMER.—Disraeli, in "Tancred," once asked what race extinct or living could produce three such men as Moses, the lawgiver, whose laws are still obeyed; as Solomon, whose wisdom is a proverb in all nations of the earth; and as Christ, whose doctrines have modeled civilized Europe. Here are three men—one the greatest of legislators, another the greatest of administrators, and the third the greatest of reformers. Moses—the first of the three great Jews re

ferred to—was a man with a mind comprehensive and wide. Not merely did he direct the mental, moral and religious dispositions of his nation, but he cared for their physical health also.

The days of Moses were days when an autocratic form of government was indispensable, and although he never claimed to be a king, he yet stood very much in that relation to the Israelites. Unlike many kings, especially of history, Moses evidenced a sincere regard for the welfare of his people. The books of the Pentateuch, though containing much that is symbolical, and perhaps to the modern mind superstitious, are replete with sound health lessons. For example, in the fearful scourge of leprosy, which was so common in the East, the first injunction of Moses was that the person afflicted should be removed to special quarters, so as not to spread the contagion around.

Another point to which Moses directed his special attention was that for the promotion of health frequent washings and bathings are necessary. He assumed in the first place that a clean soul can dwell only in a clean body, and he invested the institution of high priest with the strictest regulations as regards bodily cleanliness. Thus we read the command, "and Aaron and his sons shall those bring near the tabernacle and shalt wash them with water." This injunction served a double purpose. While it tended to a healthfulness of the body and soul of the high priest and his sons, it also tended to introduce washing and cleanliness as a fashion among the people themselves. We know to-day, and if we do not know it is because our perceptive powers are beclouded, that there is an intimate connection between outer and inner purity. And, too, Moses recognized this, for by his orders the people prepared themselves to receive the Ten Commandments by sanctifying themselves and washing their clothes. Even the haughty Syrian general, Naaman, had to bathe seven times in Jordan in order to be cured of his leprosy.

What would a Moses say, to a city

like New York, or Chicago, or London? He would ask himself whether there had not been a steady but constant retrogression in man's appreciation of sanitary conditions during the past 3,800 years? Had he been leader of the City Fathers he would have unhesitatingly vetoed all applications to be allowed to build houses on moist and malarious ground; to build blocks with defective drainage, sewerage and ventilation. He would have paid attention to the water supply, and provided an abundance of it. He would have ousted all defaulting police or any other commissioners who proffered to clear away animal and vegetable refuse from our streets and dwellings, and then failed in their work. And what would he have said to that abomination of city life, the tenement house, where scores of people are cooped up in foul air, with no ground for exercising themselves and their children, and with no alternative but to rear weakly offspring that will, while running their course of life, do their best, though unintentionally, to deteriorate the race?

It is difficult to say what Moses would do to-day among such conditions. The tendency to crowd into large cities was not as great in his time as it is now. But there is another difference between his time and ours. He had to deal with a people who were obtuse, unintelligent and obstinate—with a stiff-necked people, who like silly sheep were always going the wrong way. To-day he would have to deal with a people intelligent enough to see the evil, but who are drifted along on the irresistible sea of circumstances. Our large cities need a Moses. They already have men with the knowledge that Moses possessed as to the need of sanitary conditions; but they lack the opportunity—perhaps the strength and backbone—to act as Moses did.

COURAGE.—We are asked for an opinion on the statement that "he who can plant courage in a human mind is the best physician." To be frank, we scarcely agree with the asseveration. To plant courage in a human mind is undoubtedly a noble work, and deserves

praise, but there is a superlativeness about the phrase "best physician" which must not be bestowed at random. Is not he who plants knowledge of the laws of health a better physician than he who plants courage? It would seem that the former has a better claim to be called the best physician than the courage-planter. But, nevertheless, courage is a fine thing. Without it there would be a great amount of stagnation in the world. Courage is not extinct in a country because its inhabitants may not exercise it in the way the Romans or Carthaginians exercised theirs. Enterprise is another name for courage—it implies a courage to battle with the world, with nature. After all, this is a far nobler warfare, and better adapted to the tastes of the western world, than that which made the ancients famous. Bravado is an unhealthy form of courage, and laziness may be said to be courage suffering from chronic consumption. Certainly the work of diffusing honest, healthy courage is worthy of the very best physicians.

PREACHERS AND TOBACCO.—If we are to have healthy sermons, and healthy principles and doctrines enunciated from our pulpits, we must have healthy pastors. This statement amounts almost to a truism. But it is a question if we can have any of these good things so long as our pastors indulge in the use of tobacco. The man whose work is of a sedentary nature craves for narcotics if he has ever had a taste of them. If he indulges they are likely to have a far more baneful effect on him than they would on a man whose work lies a great deal in the open air. Would not the preacher feel the evils of a sedentary life less, if he were taught at his theological seminary that the body is of some consequence as well as the soul; that a minister would be a better man all round if he practices regularly in the gymnasium, attends to his diet, eats less "pie" when he suffers from dyspepsia, and studies the laws of nature more? On the principle that laws of nature are laws of God, because made by him, it is a sin

to eat more than one can properly digest—to eat, say, too much fruit so as to give one the stomach-ache. To transgress laws of nature in the matter of eating or drinking is obviously a sin. How much more, then, is it a sin (that is, a transgression of the law, to take a bible writer's definition) to smoke tobacco, which undefiled nature revolts against? Let our pastors think of this. If they use tobacco they sin against God, because they violate nature's laws. This is altogether apart from the injury they may do to the world through the rising generation by their bad example.

MUSCULAR AND NERVE EXHAUSTION.

—A reader has asked us to give him an explanation of the nature of nervous and muscular exhaustion, which we do with pleasure, so far as it is at present known. There takes place during our active hours, when the muscular and nervous tissues are being exercised, chemical changes in the protoplasm of which they are constructed and in which they are bathed. These changes use up or expend this substance; but so long as the tissues are in health the changed matter is pushed on and excreted, and new matter from the blood comes up from behind and is deposited in its place. The more abundantly the blood currents flow to the muscles and nerves, the more quickly are the products of decomposition removed and new matter supplied. If, however, a muscle or nerve is kept at a point of high tension for a long while without rest, the decomposed matter formed by exercise is not completely removed and new pabulum is not supplied. So weariness and exhaustion take the place of vigor and health. But when proper rest is taken, recovery occurs and power of work is restored. We might continue to labor without exhaustion forever, if we could remove the waste of work and supply new matter indefinitely, but this is impossible in this world at least. A powerful muscular and nervous system may be compared to a purse filled with gold, from which we may draw to pay our expenses as we travel. An exhausted nervous and muscular system may,

on the contrary, be compared to an empty purse. No bills can be paid from it, and so its owner must remain at home, and if he wishes to travel work till he fills it. Up to a certain point, labor brings more blood to muscles and

brain, and this brings increased power, but there is a point beyond which none can go. The chief value of rest and food are to clean and replenish the worn, exhausted parts.

STUDIES IN HYGIENE FOR WOMEN.

TYPHOID FEVER AND ICE.—One of the most prolific sources of typhoid fever is impure water. Families that drink from a contaminated well are liable to be stricken down by wholesale. A doctor, some time ago, who has studied the subject a good deal, advanced the opinion that ice is liable to be the source of this scourge. If ice is taken from rivers, canals, creeks or stagnant pools into which sewers have been poured, or which have received other abominations in the shape of animal and vegetable refuse, disease and perhaps typhoid fever, is very likely to follow its consumption. It has been maintained, and with force, that typhoid never originates *de novo*; that, in other words, it always proceeds from a special and specific poison. Such poison may be incased in ice for months. The fact of its being frozen does not affect it. Now, it is not our desire to frighten our readers. Many of them regard ice as an absolute necessity in the well-nigh tropical weather to which we are subjected during a portion of the year. But it is their duty to exercise care. It is true, they are in the hands of the ice-men. They may inquire where the ice comes from, and even then may not be told the exact truth. But there are some lakes and rivers where ice cannot but be impure.

It would be a move in the right direction for the people to use ice in a somewhat less wholesale fashion. Let it be used to cool water without being put into it. Let it be allowed to cool meats (if folks must eat them) by lying near without touching, or draining under them. An unfortunate fact in connection with our civilization is that

almost every move we take in the direction of what we call advancement has elements of retrogression in it. Cookery, while essentially a characteristic of civilization, has in it elements of retrogression in that it pampers the appetite, and injures the teeth indirectly, if not directly. So the use of ice and ice water is a characteristic of civilization, but it is a very imperfect one as now used. We need pure water and pure ice, and in some way we should strive to get them both.

HAY FEVER.—It may not be generally known, and yet it is undeniably true, that people who have banished flesh food from their tables, together with pastry in its pernicious forms, and hot stimulating drinks, and eat moderately of plain wholesome food, and as the heat of summer increases, eating more fruit and less of the hearty kind of food, never have a touch of this "aristocratic disease" which afflicts so many, from the eminent divine to the poorest mill hand, who eat of indigestible substances, or in excess of the needs of the internal organism. Such people have no knowledge of any "heated term;" they have no heavy, stupid, afternoons and evenings, succeeded by hot, restless nights: they "eat to live" in health, strength and comfort, as the good Lord has amply provided the means to do, if we will but learn and obey the simple laws of health. To think of a preacher saying grace over a dinner of soup, fish, roast beef and plenty of gravy, several kinds of vegetables, pudding, pie, nuts, raisins, ice cream, hot coffee—or even half this variety—and then joining in the chorus of sneezing and nose run-

ning, until finally all hands hurry off to the mountains to get rid or keep clear of *hay fever*! C. E. PAGE, M. D.

ROBUST ROYALTY.—The Austrian Empress has a good constitution, and goes the right way to work to preserve it, and enjoy her health to the utmost. Perhaps she carries her outdoor and physical sports to the extreme. She is happiest when hunting, or schooling her horses, or practicing in her gymnasium. She tires her horses before she tires herself. She appears to experience no fatigue, and takes very little refreshment. Every morning she takes a cold sea-bath, and practices for an hour and a half on the trapeze and bar in a loose costume. Then she breakfasts. We venture to say that there are few persons who enjoy life as the muscular wife of the Emperor Joseph; that is, apart from her domestic life, for which she seems to care little. But, after all, much as we may envy such a jolly life, it is not one which is worthy of imitation in its entirety. It is essentially a selfish life. The enjoyment and culture of such a life is nearly all physical, leaving little time or desire for the cultivation of the mental side. Yet there are lessons, those of us who live in crowded cities, as well as those who dwell in the country, may glean from it. We may not have horses to school, nor a gymnasium we can exercise in, but we can bathe, and breathe fresh air, and disabuse ourselves of the idea that we always need to be taking stimulants to wreck our systems, or that we need to be eating every hour or two, to wreck our digestive organs.

SARAH BERNHARDT.—Sarah Bernhardt has said—or is reported to have said—that it is thin people who are successful. Certainly she is a striking example of the truth of the statement. Our readers can undoubtedly call to mind a number of men and women, with slight frames, but indomitable of will, who entertain no fear for a moment that they will not reach a goal they have set up for themselves. They may, perhaps, possess too much will power, and it may overtop their physi-

cal powers of endurance, bringing them to a premature grave. *Mdlle. Bernhardt* is just one of those persons in appearance, who might give way prematurely to the strain exerted on her body, by her mind. But we imagine she is well born. She is the daughter of a French father, and a Russian mother. The result is fire and ice, incased in a frame thin and flexible as a Damascus or a Toledo blade. There is toughness inwrought in her fiber—just enough to result in her will-power bearing her through difficulties, while with a weaker frame she would succumb. Then again, she knows just what care she must take of herself, and herein lies one secret of success; she knows that if her body, which at the best is weak and fragile, is not taken care of she will have to meet that gaunt enemy she so much dreads—death. *Bernhardt* is a hygienist, in a measure. She knows what to eat and when. Although she may for a brief season deprive herself of sleep, it is only for a time, and again she takes an ample recess for recuperation and recreation, “when the hurlyburly’s done; when the battle’s lost and won.”

A VEGETABLE DIET FOR CHILDREN.—In a recent article, Dr. T. S. Clouston, lecturer on mental diseases in the University of Edinburgh, says:

“My experience is, that children who have the most neurotic temperaments and diatheses, and who show the greatest tendencies to instability of brain, are, as a rule, flesh-eaters, having a craving for animal food too often and in too great quantities. I have found, also, a large proportion of the adolescent insane had been flesh-eaters, consuming and having a craving for much animal food. I have seen a change of diet to milk, fish, and farinaceous food produce a marked improvement in regard to the nervous irritability of such children. And in such children I most thoroughly agree with Dr. Keith, who, in Edinburgh, for many years, has preached an anti-flesh crusade in the bringing up of all children up to eight or ten years of age.”

POISONOUS CLOTHING.—It is difficult to find words in the English language strong enough to express our condemnation of the practice common among manufacturers of woollen clothing, of dyeing their manufactures with poisonous ingredients. A case came before several doctors in Connecticut lately, which puzzled them greatly, and in which the unfortunate patient was very much tortured. He was a tallyman in the employ of a railroad company, and had a pair of worsted wristlets given him. They were variegated in color, being knitted of green, red, yellow and white wool. The day after putting them on he felt an unpleasant irritation about the wrists, which spread over his arms and then over his whole body. He visited several physicians who treated him for rash, giving him lotions to rub over his body, purgative medicine—in fact they did everything except tell him to leave off wearing his wristlets. His flesh was fiery; sleep left him; his life was a torture to him. Ultimately he got a prescription from a New York physician, who possessed the repute of being a skillful dermatologist. The patient went to a drug store with the prescription, and the druggist thinking probably it was an interesting case, examined his flesh. He at once saw what was the real cause of all the trouble. A poison lay in the green worsted of the wristlets, the color of which was produced by a union of bichromate of potash with a preparation of iron.

We have a twofold object in referring to this case. First, that if any readers of *THE HERALD OF HEALTH* are at any time the victims of the rascality of dyers, they may suspect the cause at once, and not go round to the doctors for prescriptions.

Our other object is that we may utter at least a portion of the disapprobation we feel of the practice of dyeing woollen goods with poisonous dyes. They must in every case injure the wearer. At the same time we would warn those who desire to escape such injury, to shun wearing apparel of a glaring color, as they would poison.

EXTRACTS FROM TWO LETTERS.—A business man in London writes, "Your teachings in *THE HERALD OF HEALTH* put in practice are making me look and feel younger every day." A lady in San Francisco writes in a similar strain, and says, "I am indebted to your teaching for my own improved health. I look ten years younger than I did, and feel twenty. My complexion is as clear as a young girl. My friends say I am growing handsomer all the while."

These letters are only a few among many received. It is very gratifying to us to have our friends write us in this way. We believe half the invalids in the country might be equally benefited by the same means.

SOAP AND RELIGION.—The dawn of a new and more rational religion is, we trust, at hand. A New York preacher has stumbled on the fact that religion should act as a purifier of man, and also that a pure soul in a dirty body is an impossibility. Acting up to his knowledge, this preacher has been distributing soap among his dirty hearers, with the request that they go home and wash, and on the following Sunday present themselves to him with clean faces. This a somewhat crude way of bringing about the desired reform, and enforcing the old maxim that cleanliness is next to godliness. Soap is a very useful article, but the possession of soap is no greater a guarantee of future cleanliness than a possession of the decalogue is a guarantee of well ordered conduct. But we are inclined to congratulate ourselves with the thought that this distribution of soap is a pleasing sign of the times. The poor, wretched, wicked inhabitants of our cities, whose dwellings are pest-houses of iniquity, are let severely alone by our ministers of the Gospel. The moral atmosphere of our communities is tainted by the breath of these unfortunates, and they see very few who offer them the Bible or soap. Is the Rev. Dr. Kennion (the distributor of this Gospel soap), the pioneer in disseminating teachings that shall lead the outcasts of this city to moral and physical health? The work is a

noble one. Only that man who is capable of walking down filthy stairs into a reeking cellar of tainted air, and spreading freshness and purity around, is capable of accomplishing much in this self-denying work.

SALEM DESSERT.—Peel and slice apples, or use other fresh or canned fruits; stew till done, then run through a colander, sweeten and season. Beat the whites of three eggs to a stiff froth, and just before serving whip them into a quart of the stewed apples. Eat with cream.

BROWN JENNY.—Soak brown bread crumbs and crusts with half a cup of oatmeal in a pint of hot milk. Stir in two well-beaten eggs when cold, add sugar to suit the taste, and a little juice and grated rind of lemon. Boil an hour, or bake brown in the oven and serve with cream.

SIMPLE FRUIT SHORT-CAKE.—Roll out a dough made of two-thirds Graham flour and one-third Indian meal mixed with thin cream, either sweet or sour, for shortening. Bake on plates or pans, making the cake less than an inch thick. Cut open and place between the two, mashed strawberries, blackberries, raspberries, or even apple sauce sweetened to taste.

RUSK PUDDINGS.—1. One coffeecup rusk made from gems or whole meal wheat bread, two eggs, three tablespoonfuls sugar, three pints milk. Boil the milk and add it hot to the granula. Soak until cold; then add sugar and yolks of eggs. Beat and stir in whites of eggs just before baking. Bake in slow oven one hour.

2. One teacup rusk as above, one quart milk, two tablespoonfuls sugar. Boil and add milk as above, baking a half hour longer. Raisins, currants, chopped sweet apples, etc., improve these puddings.

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SINNER AND SAINT. A Story of the Woman's Crusade, a novel. By Alphonso A. Hopkins, Boston: D. Lothrop & Co. Price, \$1.50.

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of temperance is looming up in the horizon of the coming day, and we hear ominous sounds that foretell a conflict such as will startle the world. The lovers of law and order, the believers in progress and a world still more worth living in, and the idealists, the prophets of the future will not sit still while so much is to be done for human welfare. Mr. Hopkins has written a radical reform story filled brim full of the temperance thought that is flying like hail all about us. It delineates scenes and incidents in the Temperance Movement, and brings fresh thought into the field of story.

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If it should gain a popularity like "Uncle Tom's Cabin," it might like that book have a mighty influence on human destiny. So may it be.

GESCHICHTE DER DEUTSCHEN MEDICIN. [History of German Medicine.] By Dr. Heinrich Rohlf. Stuttgart, 1880.

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THE NORTH AMERICAN REVIEW: The July number is one full of interest. It contains an article by Carl Schurz on the "Present Aspect of the Indian Question," which it would be well to have read by every person who can think. Mr. Schurz discusses the Indian policy from several points of view. The obstacles it presents to the country's development, the necessity of educating them and fitting them for citizenship. Then there is also an article on the "Religious Conflicts of the Age." "The Power of Public Plunder," by Jas. Parton. "The Common Sense of Taxation," by Harry George. "The Cost of Cruelty," by Henry Bergh, and other papers. It is pleasant to see this old journal so full of life, its articles up to the times and ahead of them. Published monthly at 50 cents a number, or \$5.00 a year.

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CONTENTS FOR AUGUST, 1881.

GENERAL ARTICLES.

	Page
Our Common Slight Ailments—Biliousness— <i>By the Editor</i>	169
Influence of Tobacco on the Functions of the Brain— <i>By Dr. Coustan</i> ...	171
Wheatmeal vs. Entire Flour, minus Hull— <i>By Dr. C. E. Page</i>	173
Dry Cellars— <i>By Dr. A. N. Bell</i>	175

OUR DESSERT TABLE.

Dr. Howard's Method of Restoring the Drowned—The Might of one fair Face—Seeking Rest—The Mill of Freyta.....	176
--	-----

TOPICS OF THE MONTH.

The Laws of Heredity.....	177
Record of Hygienic Progress.....	178
Mind in Work.....	179
Curse and Danger of Intemperance—A peculiar Kind of Deafness.....	180

STUDIES IN HYGIENE FOR WOMEN.

The Shooting of the President—Mothers of Men of Science.....	181
The Light of the Future.....	182
Melancholy—The Bicycle and Health.....	183
Chestnuts—Chestnut Soup—Current Literature.....	184

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THE HERALD OF HEALTH.

AUGUST, 1881.

OUR COMMON SLIGHT AILMENTS—THEIR PREVENTION AND CURE.

BY THE EDITOR.

BILIOUSNESS.

THE term biliousness is an exceedingly indefinite one, and may mean one or several conditions. Except for the fact that the word is in general use both among physicians and others, we would not use it at all; but, as it is, and cannot be eradicated from popular use we will devote this article to its consideration. It would be a difficult task to mention all the phenomena and symptoms known as biliousness, and quite unnecessary, as most persons are familiar with them from their own experience or observation. Their is generally more or less indigestion, constipation, lack of appetite, perhaps at times headache and torpidity of the liver, coldness of the feet, pain under the shoulder-blade, distressing dreams, etc. People do not, however, die of biliousness, but live on till old age unless other diseases supervene. We have been informed that life insurance companies do not in the least object to insuring bilious persons, indeed rather prefer them. The reason is, they are apt to be more careful of their health than others. They cannot go beyond a certain point without an attack of their malady. As a rule, bilious people have plenty of endurance, and are capable of doing a great deal of work. On the other hand, they are not, as a rule, happy people. They suffer more than their share considering the triviality of their complaint. They are not good laughers, not full of fun and frolic,

but sober, sedate, slow of speech and thought, and have a sad, depressed look on their faces. They do not look on the bright side of life, but see darkness ahead and around them, and prize life only moderately. In spite of all this, they accomplish perhaps as much as the jovial and jolly, and quite as frequently leave their mark in the world. Now and then a gleam of hope and sunshine crosses their path, and they get visions of the beauty of life and the grandeur of the universe, and then they lapse back again into their old state, and rather enjoy their dejection and are almost angry if any body else is happy. The fun and frolic of life makes them miserable. The joy and mirth of children they would suppress.

Biliousness is believed to be a disorder of the liver. This organ is out of order, people say. It secretes too little or too much bile. It forms too little sugar. It don't do its duty to the fatty and albuminous matter that passes through it. Most of this is, however, conjecture. The yellow tinge to the skin and eye would seem to indicate that the bile is not properly secreted, and thus the blood is not quite purified, and so slightly poisons the person by its presence; but even this is conjecture. According to our opinion, biliousness includes what in strictly scientific language would be considered derangements of the stomach, as, for instance, acute dyspepsia, or catarrh of the

stomach, torpidity of the bowels, and also torpidity of the liver.

The causes of biliousness are many, and may be enumerated as follows :

1. Over-eating.
2. The use of improper and unwholesome food, as hot bread; the excessive use of sweets and fat.
3. Hard and impure water.
4. An atmosphere laden with poisonous gases, and especially malaria.
5. A sedentary indoor life.
6. Too little exercise.
7. Worry and over-work.
8. Too little sleep.
9. The use of strong tea and coffee.
10. Constipation. Other causes might be mentioned, but these are the principal ones.

The cure of biliousness is perhaps as easy as the cure of any condition of ill health, and rests mainly with the sufferer. The habits of life must be made rational.

Rich, concentrated, greasy food must be avoided, and so far as possible vegetables, fruits, and the best brown Graham or unleavened bread, eaten with a moderate amount of flesh. A diet that secures a free open movement of the bowels every day is of itself generally sufficient. One of the most common causes of biliousness is a faulty diet, and this must be corrected at the beginning. Pies, cakes, and all fancy dishes must be dispensed with. Hot bread and biscuit must not be used. In their season all the best juicy acid fruits, when they agree, may be used freely. Great fortunes have been made by the pill venders out of this disease called biliousness. Whatever acts on the bowels as a gentle cathartic gives temporary relief, but generally does harm in the end. How much better to secure the same result by proper food ?

As we write, a letter comes to us from a sufferer giving his experience, which we will give here in his own words. He says :

"From 1866 up to 1876 I was an invalid. I was the subject of a constant indigestion, had chill and fever, with short intervals of recovery, for all those years, winter and summer, my liver always disordered, my complexion

grown to be a fixed ashy sallow, constantly under treatment of physicians, attended with other resulting complaints too numerous and ugly to mention. I quit flesh food and bolted flour in January, '77. Before the close of that year I had fully recovered from all my ailments, and have not since then had a pain or a disagreeable sensation deserving to be named such. My health has been perfect in every way, and my complexion is such as I never had before in my life. The extraordinary change in my health and appearance is remarked by all who have known me through my life. I live in what is called a malarious region of country, and chill and fever is the greatest pest of the country around. My weight is 25lbs. more than it ever was before, and I have no tendency or appearance of corpulency whatever. My strength and general powers of endurance, it seems to me, have been nearly doubled, and my energies have been quickened to a degree so striking that my friends, as well as myself, remark it. I have eaten of the fruit and drank at the fountain, and I know whereof I speak. Another fact : I had a little boy, eight years old, to whom I had before given every year so much quinine and calomel and mineral water, etc., either breaking his fevers or warding them off, who, just one year after I began, of his own free will took to eating exactly what I ate, and refused all other food; he has been perfectly well ever since, not having had one moment's sickness of any kind. He looks like he was a resident of the mountains, and his cheek is like a rose in the snow.

Yours truly, G. COOK."

Medical gymnastics may also be brought to the aid of the sufferer, after the morning bath.

11. A thorough manipulation over the stomach, bowels and liver will help to bring the blood into these organs and increase their activity, or gentle, active gymnastics which shall exercise the middle part of the body, or gentle labor if one has it to do. The latter is no doubt best, for with it the mind and body are both employed at once. Those who are already over-

worked must be more moderate and do less.

Electricity is an excellent stimulant to digestion, and the action of the liver, and those who can may employ it to advantage. Acute attacks of biliousness may be treated by rest, and drinking freely of hot water or hot lemonade; a warm sitz-bath, or cold or hot com-

presses over the abdomen, as is most agreeable. It needs some practice and skill, for one to carry out for themselves a constant and rational line of treatment, and many will not do it, but fall back on their pill-box or calomel, but those who do learn and practice the better ways will be amply rewarded.

INFLUENCE OF TOBACCO ON THE FUNCTIONS OF THE BRAIN.

BY DR. COUSTAN.

OUR inquiries have extended to three groups of educational establishments, viz.: primary, secondary, and higher, or special schools. Whether the use of tobacco is entirely prohibited, or only indulged in surreptitiously, or on going-out days, or permitted under certain restrictions, and consequently more largely practiced, the figures show that it affects the quality of the studies in a constant ratio, and this influence is more marked in the different establishments where tobacco is more extensively used.

We have examined the second rhetorical and philosophical classes in the grammar schools (*lycees*) of Douai, Saint Quentin, and Chambery, making a total of 155 pupils, distributed in about equal proportions. The average rank of the pupils is as follows:

Non-smokers	4.08
Moderate smokers	6.53
Heavy smokers	9.35

The above shows a very distinct gradation, and all in favor of those who smoke the least. Tracing the progress of the same pupil through the different classes, we observe that as his propensity for smoking becomes more marked, his place in the class becomes lower.

B—, a pupil in the second class, session 1876-77, is marked as smoking only on going-out days, and ranks No. 4 in his class. The same pupil passes into the rhetorical class in 1877-78, and is then marked as smoking both on going-out days and secretly at school. His place is now No. 10.

F—, in the second class (1876-77), is marked as smoking only on going-out

days, and stands No. 7 in his class. He enters the rhetorical class (1878-79), and is observed to become more addicted to smoking. His place in the class is No. 14. The same pupil passes into the rhetorical class (1879-80), and is marked as being a great smoker. He is now the 21st of his class.

C—, one of the pupils in the second class (1876-77), is marked as smoking on going-out days and secretly at school. His place is No. 13. After his removal to the philosophical class he is marked as continuing to smoke on going-out days and, as before, at school. His position is now No. 21.

One of these young scholars, whom we questioned, gave us a very accurate definition, both of the effect and the charm of tobacco smoking in such cases; he said that a cigarette made him dream. In other words, the use of the cigarette intoxicates these young people, causing them giddiness, fits of absence, and a dislike to all mental exertion.

We have been furnished with particulars relating to a portion of the class of special mathematics in the College Rollin, and although these young people only smoke on going-out days, and the table of comparison only comprises a portion of the pupils, we see the same tendency as shown above—the non-smokers lose 1.2 in rank, whilst the smokers lose 2.8.

At the Polytechnic (*Ecole Polytechnique*), we made inquiries respecting the pupils promoted in 1878. The use of tobacco is very general in this institution, and the results, though not em-

bracing the whole of the pupils, are very significant :

The non-smokers have lost 21.2 places.

The moderate smokers " 27 "

The great smokers " 38 "

We have applied the same method of classification to a certain number of other schools, or we have had it done by trustworthy persons, and we give below an abstract of the results shown in the statistical tables which we have presented in our report.

At the mining-school of Douai, out of eight pupils who do not smoke, five have gained places, one has kept his rank, and only two have lost them. Out of 13 pupils who smoke, only three have obtained higher places, three have kept theirs, seven have lost them.

The volunteer recruits belonging to the 14th battalion of light infantry have been grouped as follows, during their year of study (1878-1879) :

Non-smokers, average rank.....15.42.

Moderate smokers " "20.04.

Great smokers " "23.40.

These pupils are 40 in number. The ten first consume between them (nine centimes) 8 1-2d. worth of tobacco per diem : From 10 to 20 they consume 10 1-2d. worth. From 20 to 30 they consume 11 1-2d. worth. From 30 to 40 they consume 1-6 worth.

At the military veterinary school at Saumur, out of the pupils promoted in 1879-1880, the non-smokers take the average rank of 4.6, the smokers 10.7.

The civil engineering pupils examined in 1877 show the following results : The average rank of the non-smokers is : on entering, 11 ; on leaving, 9. That of the moderate smokers : on entering, 11, on leaving, 15.6. That of the heavy smokers : on entering, 14.3 : on leaving, 15.6. According to the testimony of one of the pupils, there is not much smoking at the school of civil engineers ; and thus we see that the results, though still characteristic, are little marked.

In two other schools, where the habit of smoking prevails in a still less degree, the differences in rank in proportion to the amount of tobacco consumed become still less apparent.

First, at the primary normal school

at Douai, the pupils, all of them very steady young men intent upon obtaining the diploma of teacher, do not smoke inside the establishment. They have no leave of absence during the year. Those who do smoke are thus exposed to the influence of tobacco only during the vacation. We, therefore, merely state that the non smokers gain two places on an average, whilst the smokers only gain one.

It is the same at the higher normal school in the class-list of 1878. These young men furnish the *elite* of literature or science. With them the love of study is a passion. They possess a vast, well developed, and superior degree of intelligence ; the use of tobacco is the last thing they care about. Thus the differences of classification in reference to the habit of smoking are almost inappreciable.

The average rank of non-smokers on entering the school is 8.2 : their average rank after one year, 9.2 ; the average rank of non-smokers on entering, 9.25, their average rank one year after, 10.2. The pupils in each division have lost one place. We observe, however, that the average rank of non-smokers on entering the school is one higher. This affords, therefore, a negative proof, which has also its value.

But more striking results are met with in the naval school at Brest. This school, which is established in a vessel moored in the harbor of Brest, exists for the purpose of training officers for the navy (*marine militaire*). Every year it admits from 40 to 45 pupils by competitive examination, an examination as difficult as that of the *Ecole Polytechnique*. The candidates are from 14 to 17 years of age.

During school term they are completely cut off from all communication with the land, and obtain leave of absence only once a month ; but they are allowed to smoke one hour a day—half an hour in the morning and half an hour at night. Generally, these young people, fresh from their grammar schools, want to comport themselves like men like full-blown sailors, and so begin to smoke. They often climb up into the shrouds to smoke a pipe,

like the old salts in novels, without knowing whether after smoking it they will be steady enough to find their way down again. We have even known some who chewed tobacco at the age of fifteen!

Taking these habits, and the age of the smokers, we infer that tobacco will produce a marked effect upon their intellectual development. Indeed, we gather from the table of the class-list of 1878 that only four pupils do not smoke. They entered the school with the numbers, 4, 12, 31, and 40. After a year's study they stand respectively, 1, 2, 31, and 8. The four have together gained 45 places, which is a marvelous result.

As to the great smokers, if we take the half included among the first 20, we find that they enter the school with the numbers 7, 9, 10, 11, 14, 16, 17, 20. After a year's study, they have numbers 17, 32, 9, 40, 23, 37, 24, 44. The whole eight have lost between them 123 places.

If we take the whole list, we see that the average rank on entering the school is :

For non-smokers.....	20.7
For moderate smokers.....	23.3
For heavy smokers.....	22.8

And the average rank, after a year's study is :

For non-smokers.....	10.5
For moderate smokers.....	22.1
For great smokers.....	32.2

That is to say, the non-smoking pupils have gained 10.2 places; the moderate smokers have gained 1.1; and the great smokers have lost 9.4.

The depressing action of tobacco on the intellectual development is, therefore, beyond question. Its influence clogs all the intellectual faculties, and especially the memory. It is greater in proportion to the youth of the individual and the facilities allowed him for smoking.—*Journal de la Societe contre l'abus du Tabac*, Paris.

WHEAT MEAL VS. ENTIRE FLOUR, MINUS HULL.

BY DR. C. E. PAGE.

WITHOUT doubt, certain brands of "whole wheat flour," so-called, are a great improvement over the article of flour in universal demand among poor and rich alike, the white flour of commerce, in this: they are, when made by honest manufacturers, less impoverished than the white flours. In public and in private, I have advised their use instead of white flour but solely on this ground, that the wheat is less robbed of certain of its invaluable constituents in the former; but I cannot conceive it possible to separate the hull from the kernel without real loss, even if the hull were, in itself, objectionable, which, so far from being true, is, in my opinion, a mistake and a very serious one. The theory upon which the objection to the outside coat of the grain rests, is that this coat is composed of woody fiber, entirely indigestible and devoid of nutritive matters, and, worst of all, say these honest objectors, the hulls are coarse, sharp-edged and irritating to the stomach and intestines, and therefore

injurious in their action, especially in the case of "sensitive and delicately organized individuals." I will not stop to discuss the question as to the propriety of the phrase *sensitive and delicately organized*, as applied to the class of poor, suffering wretches who by reason of their gross habits—and I mean simply the dietetic habits of the people, not the mechanic, the artisan, the small trader, nor yet the factory hand, nor the wretched poor, but the *human race* from the kings, queens and presidents all along the line—who by reason, I repeat, of the universal system of diet, have become dyspeptic. I cannot, however, forbear the remark, that the most sensitive and delicately organized individuals, among the most noble of all animals next to man, and possibly averaging fairly, even in comparison with him, the horse, in his finest and most delicate state, finds a perfect food in the whole grain, chewing it himself. I may be, in the minds of some, weakening my argument by comparing the digestive apparatus

of man with that of the horse, but I am desirous of impressing upon the minds of my readers the well-known but imperfectly considered fact, that our horse fanciers, those who dote on their hundred thousand dollar animals, and who would place before them the most costly and complicated dishes if it were desirable, or even not pernicious in a health point of view, really keep their dearest pets on bread and water; and that, because of this, and the absence of all the hot, stimulating articles, solid or fluid, that compose their owner's diet, and their regular and moderate diet, and superior hygiene, in all essential matters those thoroughbred horses are saved from becoming sick, mean, wheezy and dyspeptic, like so many of their masters and mistresses, men, women and children.

We know that the microscope shows up the ragged edges of the hulls and gives them a fearful aspect; but if the microscope could reason, and if it was given to arguing all questions submitted to it, I fancy it would speedily silence these objections to wheatmeal, so far as they rest upon the matter of the coarseness and the irritating capacity of the hull, by asking the microscopist to take a little glance at the stomach itself; and I venture the prediction, that an internal view of the digestive tract would disclose the fact that, even in the case of the most "sensitive and finely organized" subject, the lining of the stomach, for example, would bear as strong a resemblance to a quartz mill as do these terrible hulls to sticks and stones. The trouble has been with those who seek to improve too much over nature's methods, and especially is this the case in the question under discussion, they have reasoned mainly from one side of the question. Machinery has accomplished no end of good things, and without doubt has even greater victories yet in store in its legitimate field; but that field is not in the line of improving on the food that nature provides for us humans. It can and does improve over the old methods of sowing, reaping, threshing and cleaning the various grains—no one desires to dispute this; but

when the ripe, clean kernel of wheat, for instance, is placed before us, the office of machinery is ended, except so far as crushing the grain for those whose teeth or temper will not admit of chewing it. A shrewd, though somewhat illiterate stable keeper said to me, in advocating whole, instead of cracked corn for horses and cattle, "it gets the juice of their teeth, and does them twice as much good. Give them meal, or cracked corn, and they don't have to chew it long enough to get the right action of the saliva." And herein lies the grand secret of perfect digestion and assimilation; (a) pure food, (b) slow and complete mastication; and (c) meals few and far between. Who has not been warned times enough of the need of perfect mastication? I am aware that certain physiologists, themselves no doubt overfond of cakes and coffee, have asserted that the chemical action of the mouth juices is less and less essential than has been taught, and that the chief purpose of these juices is to moisten the food preparatory to swallowing; but no hygienists, so far as I am aware, have ever held this theory. On the other hand, they have always maintained that thorough mastication is very important. I am satisfied, however, that even out and out hygienists, have not placed sufficient stress upon this matter, and that a great deal of the food in use among those who come under the name of hygienists is of a nature to render sufficient insalivation impossible, by reason of its mode of preparation and serving. For example, the soft rolls and butter, bread and milk, mushes with sugar and milk. Who can, or at least does, retain these, or any of this class of food, in the mouth long enough to subject it to much, or any, chemical action through contact with the juices of the mouth?

Very few, and therefore very few maintain a perfect digestion. Deliberate and thorough chewing, and this would seem to imply the necessity of food of a certain consistency, is essential for two very important reasons, viz.: first, to insure the perfect insalivation of each mouthful, and this demands

its retention in the mouth for some little time, so that, secondly, each mouthful as it is passed to the stomach can be thoroughly impregnated with the gastric juice before the next one is swallowed. And this manner of eating insures us, too, a very important consideration, against over-eating. People who neglect these and other simple considerations, and search for special articles of diet that may seem to promise relief, remind me of a junk dealer who would pass by old stoves, pots, kettles, and crow-bars, and search for a needle in a hay-stack! The theory of the anti-heat meal men, seems plausible at first sight, and it has been held by some very sound men; but one after another these have dropped it as

untenable. To be sure, the ranks are kept full by new recruits, and, as is the case in every depature, the recruits join for a time, faster than the *thinkers* fall out. There are a thousand dyspeptics for every discerning man, and of those a score or more in every thousand may readily adopt a compromise in the shape of fine flour which claims to give them all the goodness of the wheat and yet save their delicate and sensitive stomachs needless labor and irritation; so that we have twenty recruits to the new flour who stick, for one who accepting it at first upon mature reflection is forced to return to the entire meal as the only means of securing perfect bread—the staff of life.

DRY CELLARS.

BY DR. A. N. BELL.

CLEANLINESS, dryness, light, and ventilation are the cardinal doctrines of healthful human habitations everywhere; but with these conditions cellars and ground floors, as ordinarily constructed or prepared, are in deadly conflict. It is an accepted fact that soil-moisture—even from clean soil—is a prolific source of disease. Notwithstanding, it is the common practice to build houses utterly regardless of this fatal condition. Not only is culpable ignorance or carelessness common in the selection of building sites in these respects, but good sites are frequently spoiled in their use. Whether of sand or clay, alluvial or primary soil; whether there be little or much of sub-soil moisture and gases of decay, and whether these dangers are superficial or deep-seated, stagnant or in motion, are questions of great importance to occupants; but, evidently, rarely entertained by owners, architects or builders. At least, building sites and foundations, instead of being thoroughly cleansed, drained, and fortified with damp-proof coverings and courses—essential preliminary processes for the protection of health—are graded, ex-

cavated and built upon without regard to natural conditions and previous history, or to dangerous local conditions, mediate or immediate. And for economy's sake, or possibly, sometimes in veneration of ancestral preferences, sites which have been previously occupied—old cellars which have been soaked with family stores for a half century or more—and even the brick and stone from the old structures are worked into new as preferred material, utterly regardless of the dangers involved.

BOYS SMOKING.—Mothers have a duty to perform towards their boys in teaching them to avoid tobacco. Some investigations by Decaisne of Paris may help them in the discharge of this duty. Decaisne examined a large number of young smokers, and found the following symptoms evidently due to this habit: Palpitation, intermittent pulse, chloroanemia—besides this, the children showed impaired intelligence, became lazy and were disposed to take alcoholic stimulants. The latter effects are worse than the first, and no doubt grow out of them.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
 DR. HOWARD'S METHOD OF RESTORING A
 PERSON APPARENTLY DROWNED. SEEKING REST.

'This is the plan taught by a man
 In America much renowned,
 To give back breath and snatch from death
 A body apparently drowned.
 Those who are the standers-by
 Off his wet things now must take
 Must rub him very warm and dry,
 And of his clothes a bolster make.

The first step is to make him sick,
 So turn him on his face;
 Your roll beneath his stomach stick,
 And the corresponding place
 Upon his back press thrice or more;
 Each time you press count slowly four.

The next thing is to make him breathe;
 Therefore turn him round,
 Put your roll a bit beneath
 Where the shoulder-blades are found;
 Then place his arms above his head,
 His hips between your knees;
 Your hands upon his ribs you spread,
 And his sides together squeeze.

With elbows steadied on your hips,
 You sudden forward press;
 The weight of your body as it tips
 Will make his labor less.
 Backward and forward now you go,
 Eight or ten times per minute, slow,
 At the very least for an hour or so.

If the breathing does come back,
 Let it have its way;
 But if it should get too slack,
 Quicken it you may.
 When he breathes, the standers-by
 Who all the time have rubbed him dry,
 Put him in the bed they will
 And leave him now to doctor's skill.

Brit. Med. Journal.

THE MIGHT OF ONE FAIR FACE.

The might of one fair face sublimed my love,
 For it hath weaned my heart from low desires;
 Nor death I heed, nor purgatorial fires.
 Thy beauty, antepast of joys above,
 Instructs me in the bliss that saints approve;
 For oh, how good, how beautiful, must be
 The God that made so good a thing as thee,
 So fair an image of the heavenly Dove!

Forgive me if I cannot turn away
 From those sweet eyes that are my earthly heaven,

For they are guiding stars, benignly given
 To tempt my footsteps to the upward way;
 And if I dwell too fondly in thy sight,
 I live and love in God's peculiar light.

O ye that fare amid these breathless places,
 Spending your souls 'twixt factory and mart
 Ye whose quick eyes and pale and eager faces
 Reveal the restless heart,
 What are ye seeking in your fever'd labor,
 That knows no pause thro' all the crowded week?
 Each for himself, and no man for his neighbor.
 What is that ye seek?
 "Oh, some seek bread—no more—life's mere subsistence,
 And some seek wealth and ease—the common quest;
 And some seek fame, that hovers in the distance;
 But all are seeking rest."
 "Our temples throb, our brains are turning,
 Would God that what we strain at were possess'd;
 God knows our souls are parch'd and black with yearning;
 God knows we faint for rest."
 He went his way, a haggard shape and dreary,
 His hard face set towards the kindled west;
 And, lo! a voice, "Come unto me, ye weary,
 And I will give you rest."

Frederick Langbride.

THE MILL OF FREYA.

"Within the Grotto of Freya is a meadow, and on the meadow is a mill, in which old men and women are ground. Young and naughty children are ground into good ones.—*Scandinavian Tradition.*"

Ho! grinder at the magic mill,
 I bring you grist,
 Be your quick wheels a moment still;
 Take me and grind me as you will,
 I shall not struggle or resist;
 Do as you list.
 I could lie there a hundred years
 (I think I could),
 And let the cog's slow, cruel spears
 Revolve and rend, and feel no fears,
 So only at the end I stood
 Made young and good.
 A child at heart—a wearied child—
 Though worn and gray!
 Oh! thought of rapture, deep and wild,
 To smile as fearless once I smiled,
 To join the race alert and gay,
 Renew my day.
 All would be different, better. I,
 By time made wise,
 Should mark the pitfalls to defy,
 Should curb my passions and deny,
 Should front temptation's bright disguise
 With eagle eyes.
 Eagerly, patiently I wait,
 Oh! magic mill,
 Take me and grind me, soon or late,
 What better hap, what gladder fate?
 I will not murmur though you kill,
 But bear your will.

Susan Coolidge.

HERALD OF HEALTH



DEVOTED TO THE CULTURE OF

BODY AND MIND.

OUR MOTTO:

"A Higher Type of Manhood—Physical, Intellectual, and Moral."

CONTENTS FOR AUGUST, 1881.

GENERAL ARTICLES.		Page
Our Common Slight Ailments—Biliousness— <i>By the Editor</i>		169
Influence of Tobacco on the Functions of the Brain— <i>By Dr. Coustan</i> ..		171
Wheatmeal vs. Entire Flour, minus Hull— <i>By Dr. C. E. Page</i>		173
Dry Cellars— <i>By Dr. A. N. Bell</i>		175
OUR DESSERT TABLE.		
Dr. Howard's Method of Restoring the Drowned—The Might of one fair Face—Seeking Rest—The Mill of Freyta		176
TOPICS OF THE MONTH.		
The Laws of Heredity		177
Record of Hygienic Progress		178
Mind in Work		179
Curse and Danger of Intemperance—A peculiar Kind of Deafness		180
STUDIES IN HYGIENE FOR WOMEN.		
The Shouting of the President—Mothers of Men of Science		181
The Light of the Future		182
Melancholy—The Bicycle and Health		183
Chestnut—Chestnut Soup—Current Literature		184

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mentally cultivated or in the filthy hut of ignorant poverty and crime. The law of heredity cannot be evaded. No amount of money can purchase exemption from its authority. No amount of learning can devise any way to circumvent its operation. No amount of refinement can refine away its power. The evil habit, the coarse nature, the selfish ambition, the animal indulgence, the querulous temper, the grasping avarice, under however gilded and reputable exterior they may be concealed, cannot do otherwise than transmit an inheritance of evil to posterity. The evil may not always appear in the first generation, it may in individual cases be cancelled by some other element of inheritance; but somewhere the poisonous evil flows in the blood of after generations, to corrupt and disorder the currents of life. Here it may break out as physical disease, there it may appear as a mental infirmity; and again and more often it may indicate itself in a peculiar susceptibility to moral temptation—sometimes, indeed, as an impulse almost irresistible to certain courses of vice and crime. Thus, in some form or other, it stays as a burden, instead of a help; as something to be striven against and resisted, something dragging the nature down and holding it back from achievements which might otherwise be easy to it. In the light of such a law, how urgent is the motive for uprightness and purity, for moral cleanliness of every form, for temperance, sobriety, and self-control! For in these virtues lie in embryo the clear brain, the pure heart, and the strong-fibred conscience of the generations that are to come.

But again, on the other hand, we sometimes behold homes in which goodness seems the natural law of their existence—homes in which a pure and mutually equal and helpful love holds the supremacy over all motives and actions; homes in which truthfulness and sincerity and self-sacrificing devotion of the members to one another make the very atmosphere of family life; homes in which all the generousities and humanities, and all nobleness of feeling and doing, find instant wel-

come and constant hospitality; homes in which the temperate, easy simplicity in which all things are done detracts nothing from the prevailing good cheer and joy and healthful pride in one another's success; homes from which all meanness, all impure thought, all intemperate appetite shrink away ashamed and unfed. Here and there we see such homes, or homes approaching this ideal of goodness. And children that have the fortune to be born there are in very truth born into virtue, into godliness. How easy does goodness seem in these veritable temples of divinity! With what an unconquerable love of virtue, with what strong, well-nigh invulnerable armor for preserving virtue, must children grow up in such homes and go out from them into the world!

Said a candidate for the orthodox ministry to a member of his ordaining council who put to him the usual question, "Can you name the time when you were converted and came into a state of grace?" "No; for I was born of a God-loving and God-obeying mother, and so I was born in a state of grace." The answer was heretical; but it was so sincere and truthful, and it opened withal a vista of such glorious possibility of a larger doctrine of regeneration than the questioner held, that it was allowed to pass. For children born and rightly bred in virtuous homes, under pure parentage, the word regeneration, either in its theological or moral sense, has no meaning. They begin with no depravity, but with a nature that is one with the moral law, or with what the creeds call "grace." They begin with a temperament and tendencies that are naturally weighted toward goodness, and can only be prevented from achieving it by some act of unnatural violence.—*Index.*

RECORD OF HYGIENIC PROGRESS.—Those at all acquainted with the student life in Germany, especially in the universities, will be surprised to know that a hygienic society has been formed by a company of students in the University of Berlin, upon the

strictest principles of hygiene; and this in Germany implies vegetarianism, for there temperance, practical hygiene and vegetarianism are always closely allied. In no other country are high culture and intelligence associated with so great indulgence of the physical appetites as in Germany, and this reform among students in Berlin is much needed, and being commenced is likely to be carried out with the usual German steadfastness and courage; and all this will be needed to make it a success in the face of the almost universal tendency to dissipation among university students in that country.

The society to which we refer is called "Der Deutsche Akademische Verein fuer harmonische Lebensweise."

We translate a few sentences from the prospectus: "It is the purpose of this society to promote harmony in all human relations, and this it seeks to attain through a reform in the prevailing customs of society. It gives attention,

1. To food, which should consist of fruit and other productions of the vegetable kingdom, avoiding all that comes from dead animals, and all vegetable products that are injurious, as spices, coffee, tea, tobacco and fermented liquors.

2. To the care of the body, the health of which requires pure air, cleanliness, a right proportion between work and recreation, and a general process of hardening.

3. To the care of the mind, and, here, above all, to self-control.

4. To the reform of hygienic and medical science. Anticipating the ridicule or indifference with which their proposed reform of the social customs of the people will be received, they say. "Some readers of our prospectus will doubtless characterize our theories as foolish, insane, or visionary. But let us not be condemned in advance of a fair hearing. We ask the reader only to give the subject a candid examination. It would be impossible here in a brief prospectus to demonstrate the truth and soundness of our principles, and we refer, therefore, to the works named below, and bespeak for them a

full and impartial reading before judgment is pronounced."

We regard this organization of German university students as the most remarkable hygienic movement of the present day. When the leading minds of Germany, and especially the students and professors in the universities, unite in the reformation of the social habits of the country and banish those two curses of German social life, viz: beer and tobacco, making them, as in this country amongst the better class, a mark of low breeding and vulgarity, we shall see a great advance in the German people as a nation. The reformation of the university is the best starting point.

MIND IN WORK.—Medical men see a great deal of life, and nothing strikes the observant practitioner more than the number of feeble, sauntering, and loitering minds with which he is brought into contact. No inconsiderable proportion of the common, and some of the special ailments by which the multitude are affected may be traced to the want of vigor in their way of living. The human organism is a piece of physico-mental machinery which can only be successfully worked at a fairly high pressure. It will almost inevitably get out of gear if the propelling force is allowed to fall below a moderately high standard of pressure, of tension, and that degree of tension cannot be maintained without so much interest as will secure that the mind of the worker shall be in his work. It is curious to observe the way in which particular temperaments and types of mental constitution are, so to say, gifted with special affinities, or predilections for particular classes of work. The men who work in hard material are men of iron will, which is equivalent to saying that the men of what is called hard-headed earnestness find a natural vent for their energy in work that requires and consumes active power. On the other hand, the worker in soft materials is commonly either theoretical or dreamy. There is a special type of mental constitution

connected with almost every distinct branch of industry, at least with those branches which have existed long enough to exercise a sufficient amount of influence on successive generations of workers. We are all familiar with what are called the racial types of character. It would be well if some attention could be bestowed on the industrial types, both in relation to educational policy and the study of mental and physical habits in health and disease.

CURSE AND DANGER OF INTEMPERANCE.—The London Times proclaimed twenty years ago, that intemperance produced more idleness, crime, disease, want and misery than all other causes put together; and The Westminster Review calls it a "curse that far eclipses every other calamity under which we suffer." De Quincey says, "the most remarkable case of a combined movement in society which history, perhaps, will be summoned to notice, is that which, in our day, has applied itself to the abatement of intemperance. Two vast movements are hurrying into action by velocities continually accelerated, the great revolutionary movement from political causes, concurring with the great physical movement in locomotion, and social intercourse from the gigantic power of steam. At the opening of such a crisis, had no third movement arisen of resistance to temperate habits, there would have been ground for despondency as to the melioration of the human race."

These are English testimonies, where the state rests more than half on bayonets. Here we are trying to rest the ballot-box on drunken people. "We can rule a great city," said Sir Robert Peel, "America cannot;" and he cited the mobs of New York as sufficient evidence of his assertion.

Scholars who play statesmen, and editors who masquerade as scholars, can waste much excellent anxiety that clerks shall get no office until they know the exact date of Cæsar's assassination, as well as the latitude of Peking and

the rule of three. But while this great crusade has been for sixty years gathering its facts and marshalling its arguments, rallying parties, besieging legislatures, and putting great states on the witness stand as evidence of the soundness of its methods, scholars have given it nothing but a sneer.

But if universal suffrage ever fails here for a time—permanently it cannot fall—it will not be incapable civil service, nor an ambitious soldier, nor Southern vandals, nor venal legislatures, nor the greed of wealth, nor boy statesmen, rotten before they are ripe, that will put universal suffrage into eclipse—it will be rum, intrenched in great cities and commanding every vantage ground.

WENDEL PHILLIPS.

A PECULIAR KIND OF DEAFNESS.—Mr. Edwin Cowles, editor of the Cleveland (O) Leader, suffers from a unique kind of deafness, which he thus describes: "My deafness is somewhat of the nature of color blindness. There are certain sounds I never hear. I have never heard the sound of the bird since I came into this world, and until I grew up to manhood I had always supposed the music of the bird was a poetical fiction. You may fill this room with canary birds, and they may all sing at once, and I would never hear a note, but I would hear the flutterings of their wings. I never hear the hissing sound in the human voice, consequently not knowing of the existence of that sound, I grew up to manhood without ever making it in my speech. A portion of the consonants I never hear, yet I can hear all the vowels. I never could distinguish the difference between the hard sound of the letter 's' and the soft sound; consequently I frequently mix these sounds in a sad manner. It is the same with the soft and hard sound of the letter 'g.' It was only by accident, after my marriage, that I discovered the existence of the hissing sound in the human voice."

STUDIES IN HYGIENE FOR WOMEN.

THE SHOOTING OF THE PRESIDENT.—It is not necessary for THE HERALD OF HEALTH to say that the shooting of President Garfield was the act of a villain of the very worst kind. This has been said over and over again, and people are almost sick of the too full details, hashed and reshaped in every paper. It cannot fail to have a bad effect on the nervous systems of many people to dwell on the sad event too long. What THE HERALD OF HEALTH feels impelled to ask is: How did it happen that such a detestable character was born into the world. His father, it is said, was a respectable, honored man, and so is his brother. We now know that there is some defect in the brains of great criminals, and this murderer of our beloved President has manifested all his life eccentricity of character. How did this come about? Was it a case of atavism, or the reproduction of some old pirate, or desperado which a history of the family if it could be had would show, or was there some defect in his generation and early rearing. We incline to the latter opinion, though of course we cannot prove it. We can, however, positively assert that such an effect must have had its cause somewhere in the begetting or early training. The father and mother may be equally guilty in bringing such a character into the world, or in not educating him so he should have more easily resisted his mad tendencies. Here is something for fathers and mothers to consider. We have no time or space to add more in this connection, than this, that the world is far too full of such people. The ancient Greeks would not have permitted the child to live if they could have detected his worthlessness after birth. We cannot pursue their methods; but we may discuss means of preventing their being born, by a wiser and more sanitary parentage; or, being born, we may insist they shall have a wiser early education, so as to help them outgrow their defects. If the intellect of an idiot can by

suitable education be increased several hundred per cent. certainly as much might be done for the growth of a higher moral nature in those who are defective in this respect. Plato said: "Is there any anything better in the state than that both women and men be rendered the very best?" and then he adds, "There is not. If this were the aim of all parents, and all educators, human beings would be better than they are."

MOTHERS OF MEN OF SCIENCE.—A large number of the mothers of the men of science who have become distinguished have been women of extraordinary character. According to Galton, at least eight out of 43 such mothers have been considerably superior to the fathers. These are the mothers of Lord Bacon, Buffon, Condorcet, Cuvier, D'Alembert, Forbes, Gregory and Watt. Brodie and Jussien had grandmothers who were remarkable women. Newton's eminent relatives were on his mother's side. From good evidence it would seem to be important that men of science should have able mothers. A child who is so fortunate, will be delivered from the too common narrowing influence of his home education. Men and women are, as a rule, too slavish with their children, and apt to educate them according to some system which does not bring them the best development. A perfectly wise parent is a rarity. One may be wise in one direction and foolish in another. Women are, it is believed, generally rather more subservient to the established order of things, whether good or bad, than men, though we are sorry to say men are quite slavish enough. Now, the pursuit of science requires that men shall not be subservient to anything but truth, and the child who is under such maternal influence as shall cultivate this spirit, is more likely to make a scientist than the one who is brought up not to ask questions, than the one who is not al-

jowed to doubt. The mother who would have her children develop a love for science, must teach them early to search for the truth. It is largely owing to the conditions of their early training in robustness of body and mind that most of our men of science have distinguished themselves in their career. It must not be forgotten that robustness of body is equally important with robustness of mind. The field of science is as yet not half occupied. The mass of us are plodding along in woful ignorance of the laws of life and health, which scientific knowledge would dispel. The fathers of the ablest men of science have often been unscientific; but they have had able mothers, and this has saved them to their rightful careers. Let mothers look into this matter, and see if they cannot do some good through their children to the world, even yet with all its boasted attainments living in ignorance.

THE LIGHT OF THE FUTURE.—In his celebrated address on "Salutland: an Ideal of a healthy People," Dr. Richardson, after enumerating the reforms affected in dress, diet and manners by his ideal community, treats the important question of artificial light in the following novel but stirring manner:

"Still there was a certain failure of result until the last of the latter advancements, the last in order of time, and the final in order of complete accomplishment, of obedience to natural design came into force.

"The reform which thus perfected the economy of life had relation to sleep and rest. It sprang from the virtue of necessity, rather than from intelligent foresight.

"In Salutland the people originally were proud of the success they had attained in producing artificial light. They had excellent sources of power for working engines and batteries. The success led them to turn a great part of the night into day, to hold their grand assemblies late, and often to keep them open until beyond the small hours.

"Every one felt sure that this practice

was quite unnatural, and the ministers of health were incessant in pointing out that it caused nervousness, irresolution, passion, bad sleep, and irregular wearing out of the body through the nervous system. They insisted, too, that nature herself suggests a certain early hour for sleep, and that although we can by force of will reject the indication, we suffer for our obstinacy. They showed again that this remaining friction of late hours hindered the completion of the natural term of life, and they pointed to the lower animals to show how much wiser in this regard they were than men. It was of no avail; a bad habit fostered a bad resolution.

"At last came a crisis. Rich as the resources of the country were, the supplies, from sheer extravagance and large export to more extravagant nations, began to fail. What was now to be done?

"The important question was solved by a telling and, it may almost be said, amusing enterprise, carried out by one of their most esteemed philosophers. Professor Northstar, the grandson of the one of the same name who took so active a part in the early settlement.

"The Professor, finding that general argument did not prevail, announced one day that he had made in his laboratory—a magnificent temple of science famed all through the world of science—an extraordinary discovery in lighting. He had discovered a source of light which outvied all competition in effect, and which was so cheap and obtainable that every previous invention paled before it. The statement was received with equal wonder and admiration, and when the Professor published that he was about to give a demonstration of the discovery, his lecture-hall was crowded by the most intellectual persons in the land. To the surprise of the people, considering his frequent previous teachings, he called them to meet at midnight. His theatre was lighted with the most gorgeous display, and as he passed on in his discourse he literally entranced his listeners by the beauty of his varied demonstrations and the brilliancy of his ex-

positions. Every known form of invented illumination was brought before them, and the expense incurred in each case was carefully presented. Expense seemed to rise on expense until the right time came. 'And now,' said the Professor, 'I am going to show you the new discovery. It eclipses all you have seen in brightness, and it costs you nothing. Accept it for nothing, show your gratitude, and make the sun your fellow workman!' As he said this, on a given signal, the dense shutters of the vast theatre silently and instantly fell, letting in the matchless light of the glorious, newly risen sun, with a splendor that cast all the other lights into the shade. The audience, astounded, and actually for a moment not aware of the source of light that enshrouded them, all but exploded with acclamation when the truth, like the light, filled them. As their cheers rang out the Professor bowed his farewell, and next day the whole Commonwealth was full of the event. The papers wrote on the lesson, the people pondered, and being open to conviction they accepted the instruction. 'Make the sun your fellow workman' became a proverb which passed from mouth to mouth, and mind to mind, until the thing was done.

"When the sun became the fellow workman of the people of Salutland the redemption of their bodies from premature death was carried out with the fullest success. The people saved millions in money, but this was nothing to the other saving. That nervous system of theirs, that system which takes in the outer universe, which is stirred by its waves, and sleeps, if it be permitted, when the waves sleep, found at last its natural time for work and for rest. All Salutland laid down like one vast, living world to enter oblivion, and to wake from it filled with another spell of life, ready and happy to greet another day.

MELANCHOLY.—With some persons melancholy is apparently constitutional; with others it is a periodical affection, while again others, rarely are troubled with it. There are those who

say that no class of persons exists of whom Mark Tapley may be considered the representative—a man who was always jolly and who never had the blues. There is no doubt that melancholy, or as one form of it is called, "the blues," is in a great measure to be traced to physical causes. It is not altogether a trouble of the mind, for inclement weather and a disordered stomach induce it. The summer season is pre-eminently an unfavorable one for "the blues." It is confinement indoors, heavy meals and conditions of life which reach the acme of artificiality, that produce melancholy. There is nothing that tends so much to the health of the mind (for after all "blues" are but a symptom of mental ill-health) as an abundance of work of a congenial nature. Those who get that, and try to cultivate contentment, need not suffer much mentally. Those have lived who have spoken kindly and patronizingly of melancholy. Fletcher said:

"There's naught in this life sweet,
If man were wise to see't
But only Melancholy
O! sweetest Melancholy."

Such a sentiment is one which few persons will indorse, if they are in good health. A disordered system makes a man see through blue spectacles. He is almost sure to have melancholy in some form. It is seldom, however, that he will be addressing it in terms of appreciation, as did Fletcher two and a half centuries ago. Most men regard melancholy as a disturber of their joys; not as a sweetener of their lives. Most men are right; Fletcher was wrong.

THE BICYCLE AND HEALTH.—No one can estimate the enormous amount of good that the introduction of the bicycle into great Britain has done for the community. Not only do the people of to-day reap a benefit from the improved health of the young men, but the coming generations far hence will feel it also. England is, *par excellence*, the country for bicycling, because of the magnificence and good order of its highways. It was said in

olden time that all roads lead to Rome. So in every part of great Britain are roads leading to London known as turnpikes, many of them straight as an arrow for miles, all of them hard and well kept. These roads afford excellent opportunities for the bicyclists, who can go for a spin of 50 to 100 miles on any day they get a holiday. There are 200 bicycle clubs in London alone, while every village, almost, of any pretensions also possesses its club. The bicycle was a godsend to the young Englishman. He found himself in the evening with nothing to do but walk about or have an occasional game of cricket or football. He wanted vigorous, out door exercise. The bicycle came, and now he has got what pleases him, gives him stores of health, and does something to check the deterioration of the race—which some people think is rapidly going on. The bicycle cannot be used as much in this country as in England, simply because our roads are not as good. This is a difficulty which is well nigh insuperable. We do not see how it is to be overcome in a hurry.

CHESTNUTS.—I have often wished for some better mode of dressing chestnuts than roasting in a shovel. They are never good roasted except done over a charcoal fire, and in a revolving wire cage, such as the French use. My cook made them into soup by the receipt which I enclose. It quite satisfied me. She could not give the exact weight, but says that people easily find out by trial. Half-a-pint of milk and half-a-pint of water make, you see, a pint of liquid for two persons.

Your truly F. W. N.

CHESTNUT SOUP.—Boil chestnuts slightly, just long enough to make it easy to take the rind off. Peel off the inner skin also. Pound up six ounces of the chestnuts, and put into half a pint of water; add an onion and a little celery, and cook together till the herbs are sufficiently done. Then add half a pint of milk and a little chopped parsley. Add pepper and salt, and serve up. The above is enough for two persons.

CURRENT LITERATURE.

—:O:—

DAS LEBEN DES MENSCHEN ALS INDIVIDUUM: Die selbes und seelen-Beschaffenheit der menschlichen Persönlichkeit und deren Beziehung zu Gesundheit und Wohlfahrt im gesellschaftlichen Zusammenleben: von Edward Reich.

THE LIFE OF MAN AS AN INDIVIDUAL: The conditions of body and soul, and their relations to health and prosperity in social life.

Dr. Edward Reich is one of the most prolific hygienic writers in Germany. Although a physician of the old school, he is, like many German physicians, liberal and progressive in a high degree. In the above named work he covers in some 350 pages almost the whole field of the study of human nature.

The book contains a complete theory of human life, trying to fathom the mysteries of our mental as well as of our bodily existence. It gives an abridged record of embryology, and treats also of public hygiene. It treats also of the anatomical metamorphosis during life, and of the connection between our character and our physiological condition, entering into a very close scrutiny of the corresponding differences among different people. It treats very instructively of the different temperaments, and investigates the question not only from an individual, but also from a social point of view; in short, the work does justice to its title, it treats of all and everything regarding human life as an individual, and as connected with its social surroundings. The following translation is not only a specimen of the author's mode of treating his subject, but of the German method of thinking in general. The German mind is idealistic in a high degree, and demands idealism as a necessary condition in order to the development of the moral nature. The author says: "From want of imagination in childhood will result in later years untowardness of many kinds, in public life there will result narrowminded, heartless statutes, lack of genius, churlishness, and decay of art and manners; science will no longer be treated for its own sake, or for the sake of truth, and the dollar will become the social tyrant. In nations the education of which deprives youth of its imagination, genius is at first not understood, and further on proscribed and banished. Very often it is mental overfatigue by school. Work that restricts the development of the imagination creating weakness, and in later life indifference as well as inclination to voluptuousness, especially alcoholic propensities. Where imagination is lacking, all capacity for enthusiasm is lacking too, and a soberness will set in, and a frigidness prevail, which are far from serving to carve out for humanity the path of progress. In all cases where children are mentally overburdened and physically not cared for in the right way, unnatural conditions will, in the course of life, become manifest, and this not only in individual, but also in social life; deficiencies of humanity, bar-room spirit, and political incapacity will gain the ascendancy."

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CONTENTS FOR SEPTEMBER, 1881.

GENERAL ARTICLES.	Page.
The External Use of Oil in Health and Disease.— <i>By G. Wharton James.</i>	193
Dress Reform.— <i>By E. M. King</i>	195
Daintiness and Greediness.— <i>By Munsonius</i>	197
The Grape Cure.— <i>By T. L. Nichols. M. D.</i>	198
OUR DESSERT TABLE.	
Transmitted Faults—In the Twilight—Sonnet	200
TOPICS OF THE MONTH.	
The Tobacco Evil—Concerning Morphine.....	201
The Doctors and the People—The Value of Earnestness—Smoke and our Youth.....	202
Misleading Folks—Swimming for Girls—Prenatal Influences.....	203
Who Were They?.....	204
STUDIES IN HYGIENE FOR WOMEN.	
Our Insides—Hints on Diet.....	205
Cheese.....	206
Hygiene vs. Long Trains—Wicked Husbands—A Nurse's Qualifications.	207
Both Gone—Not Right—Eating—Care of the Teeth—Current Literature	208

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THE HERALD OF HEALTH.

SEPTEMBER, 1881.

THE EXTERNAL USE OF OIL IN HEALTH AND DISEASE.

BY G. WHARTON JAMES.

ALL oily and fatty substances contain large heat-forming properties. Heat is necessary to the complete and harmonious working of the functions of the body, hence a sufficiency of it must be supplied if health is to be maintained. Lower the temperature of the body, and it is at once rendered liable and susceptible to disease. All the heat needed to satisfy functional requirements should be obtained from the food we eat. This implies, however, that our diet is such a one as includes all the elements of a perfect and, therefore, a healthy nutrition. Unfortunately, however, owing to the present high pressure state of living, few people have the time and fewer still the inclination to choose that diet which to them would be the most healthful and beneficial. As a rule, the eating at home is governed by the will, and oftener still the caprice of the mistress, whilst abroad that is taken which most tickles the fancy and palate out of the bill of fare presented.

The result of this is that the general diet is a medley one, without order, system, or arrangement. Nature is essentially orderly, even in her most apparent disorder, hence this dietetic disorderliness is to her very objectionable. Nay! indeed, it is more than objectionable. Nature has laws which must be obeyed and regardless of our ignorance or folly, she insists on enacting penalties for our want of observance of them. The result, therefore,

of our unsystematized diet is a large increase of distressing and annoying ills, which render the life one of continual harassment, if not of almost constant misery. There are, without doubt, other causes at work which produce these ills, yet it is improbable that any other known source is so prolific in disastrous effects to the race as the ones of errors in eating and drinking.

One of the greatest evils accruing from this want of system in diet is the overadministering to some of the physical needs and the underadministering to others. That one of the needs thus underadministered to is the heat producing, is clear from the fact that most people are easily susceptible to colds. There is not enough power of resistance, vital heat, to expel the incoming cold, and, as a result, the nerves succumb and the cold takes up its position in the body.

Now, undoubtedly the best remedy for such maladministration would be a thorough and complete reform in diet, for which indeed we plead. Yet, whilst we work truly and earnestly, we hope, for the complete reform, we cannot in the interests of those who are suffering, neglect to inquire into and fully investigate any suggestion for the amelioration of their unenviable condition.

The cold generated, how to get rid of it is the question of first position, and the next first in importance, how to avoid it in future?

To cure, immediately give the body

a rest by abstaining from food, and as far as possible from any wearying exercise, at the same time soothing the nervous and local irritation by baths, friction, etc. This process is fully explained by the editor in his admirable article in the January number of the *HERALD*, page three.

The second question is also very clearly and wisely answered in the same article, in which the use of oil is highly commended. And what effect has the oil upon the body? And how does it assist as a preventive against taking cold?

When suffering from cold the skin is generally feverish, dry and hard. The oil well rubbed on this skin, and especially after a tepid bath has partially softened it and opened the pores, acts as a soother, rendering it cool, moist and soft. The absorbent glands also suck up the nutritive qualities of the oil, and convey them to those functions which require heat, and for lack of which they are doing their work in a lazy and indifferent manner, to the great injury of the body.

Hence, to those who are continually taking cold, and who yet refuse to deny themselves by a complete reform in diet, I say, give your whole skin a good rub down occasionally with hot cocoanut, almond, or pure olive oil, and you will find colds are not so readily caught as before. Besides the oil gives a delightful sense of freshness that is quite exhilarating.

The best method of applying the oil is to pour a little into a saucer, into which dip a flat camel's hair brush. With this paint the whole skin, then rub the oil well in with the hands, after which dress as rapidly as possible. The greatest injury often accrues, even to strong persons, by exposing the skin long to the action of the cold air; hence when there is any cause for fear, a portion only of the body should be exposed at a time.

That oil has a place in the treatment of disease is a well-known fact. Who has not been rubbed with liniments and decoctions, salves and ointments by the dozen, made by country aunts and grandmothers, in which oil or lard

has been the chief constituent? The oil is used mainly as a softener of the skin, and, as such, a preparer of the way for the strong drug which is generally compounded with it.

Yet there are many cases in which oil alone acts upon disease solely by and through its own merits. In cases of fever, etc., it is exceedingly useful applied in the way before described. In sunburn, where the outer skin has been scorched so hard that it feels as if the face were undergoing the operation of taking a plaster cast of the features, there is nothing so soothing and healing as pure olive oil, well and firmly rubbed into the parts burnt. The skin is immediately softened, and in a very short time peels off, revealing the new skin in its freshness and beauty. A tepid bath into which the face is plunged and well soaked will aid the action of the oil, by opening the pores and rendering the skin easily penetrable.

There is one oil, however, possessing many virtues, which is little known. This is paraffin, or coal oil. In burns, scalds, erysipelas, rheumatism, and especially diphtheria and bronchitis, this simple oil acts like a charm. I have known cases of the latter where patients, almost given up as hopeless, have been cured in a short time by keeping the throat and chest well covered with pads constantly soaked in this oil. And in scalds or burns it is equally efficacious. A short time ago a boy in passing the fender caught his foot in some way or other and fell forward onto the red hot bars. A lady who was present immediately asked for some paraffin, took the child in her arms, and then sponged his injuries thoroughly with the oil. In a short time the boy's moans of pain ceased, and in a few days the burnt skin peeled off, and the boy was as well as ever, having suffered very little pain, indeed after the first shock.

A little girl, whose head barely reached the top of the table, in clutching at the tablecloth for something, overturned the whole of a scalding hot cup of coffee down her bosom and over her shoulder. Her mother immediately

seizing the paraffin lamp that stood on the table, commenced sossing the scalded parts with her handkerchief well soaked in the oil, and it almost instantaneously took away the pain. The child soon after went into a sound sleep, and in a day or two was quite well again.

Festering wounds, erysipelas, etc., are speedily healed in the same way. It is a cheap oil, and being now a gen-

eral article of commerce can be tried by any of my readers, should occasion demand. They can thus test for themselves the efficacy of this simple remedy. And I am assured if oil were more generally used externally by those who suffer from almost any chronic disease, their pain would in a great measure be ameliorated, and their susceptibility to disease be considerably lessened.

DRESS REFORM.

BY MRS. E. M. KING.

A GREAT number of women heartily desire a dress reform. They are disgusted with the folly, or worse than folly, of the fashions they see around them, and are anxious to make a stand against them, so that they may not be forced into adopting them, often at the sacrifice of health, comfort, and good taste, and a waste of time and money which might be devoted to better purposes.

Individual effort can do little or nothing against the tyranny of fashion. Those who are in society must conform to the ways of society, or be isolated and cut off from it; and to be isolated, or to withdraw from society, is to abandon all idea of influencing it.

Fashion is not the result of an individual's will, though in its initiatory stages it may take its set from some noted, or rather notorious, person or persons. The full tide of fashion which sweeps over a country carrying all before it, is the combined result of many powerful influences. There is the commercial interest, and the manufacturing interest, with their head and hand workers to keep employed. There is the trade interest, with its innumerable shops and shop people, designers, fitters, and workers to be maintained. All these have, or think they have, to make their fortunes out of two weaknesses of our nature, which at present amount almost to vices, namely, love of show and love of change. We have, therefore, fashion made

strong and powerful by feeding on certain weaknesses of our nature, and these weaknesses fed, encouraged, and stimulated by fashion. Here we have a vicious system of action and reaction constantly tending to increase and intensify the evils we deplore. There is but one remedy for this, and that is in the establishment of a combination sufficiently powerful to check and reverse this acting and reacting process.

In order to effect this, we must first of all have knowledge. We must follow the advice which the gentlemen have kindly had carved for us on the chimney-piece of the refreshment-room attached to the Ladies' Gallery of the House of Commons, we must "Get understanding." The people who are working to force certain goods and styles of dress upon us do so with a sublime disregard of the health of the bodies which their goods, produced with so much toil and labor, are intended to cover. While those who are nearer to us—our dressmakers, milliners, boot and shoemakers, underclothing-makers, etc.—with a yet blinder ignorance, or willful disregard for all that health demands, make victims of us to increase their gains. This again is met by an equal amount of ignorance and disregard for health on the part of the female public who are to be clothed.

It should, therefore, be the first duty of women to gain, both by scientific study and from personal observation, an adequate knowledge of the matter

they take in hand. To learn how health is affected by dress, and what materials, textures, colors, and shapes of garments are most conducive to health; and, acting on this knowledge, to try and introduce as widely as possible, costumes in conformity with it, and designed by people of taste and education. Dressmakers and milliners, etc., may be as well employed in carrying out these designs as in devising monstrosities, and surely it is more fitting that ladies should give orders to tradespeople than that they should obey their mandates as to what they should wear. And if any section of the public required and steadily demanded a healthy style of dress, the trade would soon respond to the call; and this would still further tend to educate the public and those who cater for them.

The second aim of women should be to gain themselves, and impart to others, true ideas of the beauty of the female form, instead of the deformed shape which fashion has so long presented to us. Until the vicious taste which fashion has engendered has died out, we should resort to the natural and the useful upon which to model our garments, leaving beauty to follow from these, rather than attempting the so-called artistic, which as yet has no sufficient foundation in correct knowledge upon which to base itself. If the simple rule is adhered to, that dress is to follow the lines of the body, the figure will no longer be squeezed in one part and unduly extended or inflated in another, nor women made to look like stuffed dolls, tottering and hobbling under clothes which distort them, and in which they can hardly move, bend, or even breathe!

One radical mistake we make with regard to modern dress is to look upon it as an affair of drapery. Let us keep drapery for bed and window curtains, to cover statues, or lay figures; but for the dress of women in the crowded, bustling life of the nineteenth century it is totally out of place. We want to be clothed, not draped. The idea of beauty, therefore, derived from flowing

drapery (and this seems to be the chief one of the so-called æsthetic school) is of no use to us, as not applicable to modern daily life. Whenever we think of the beautiful with regard to dress we immediately recur to the ancient Greek models, and to the drapery which looks so grand and graceful on the Greek statues; but we forget that when the Greeks engaged in active exercise their draperies were thrown aside. Any one visiting the Australian colonies may see many a handsome native draped in his blanket or beautiful flax mat, but when at work, especially at a distance from European settlements, a very small amount of drapery is retained. Ornamental drapery is suitable to a bygone age, or for a savage life, but for modern life it is out of place, because civilized society does not permit the throwing off of superfluous garments at pleasure.

Modern dress must learn to gain what beauty it can without the aid of superfluous drapery; from the beauty of the form it covers, from its graceful movements, and by discarding the false and hideous outline which fashion would give it. We must also put aside, at least for the present, the idea that art can improve nature, for this we must wait until we have obtained a more correct knowledge of the nature we have to improve. If not, the result will be what it always has been, the deforming and caricaturing of the figure rather than its improvement. We are even now threatened with the re-introduction of a specimen of this false taste. Crinolines are to be worn again, for the double purpose of improving nature, by setting a hump on the middle of a woman's back, and making her carry about a frame over which to hang drapery.

It is all very well for some sensible women to dress as they please and declare they are perfectly free and comfortable, and that what they do other women can do, without the aid of a society to help them. The dingy and unattractive garments most of these ladies wear will not be adopted by young girls. But it is the young girl growing into womanhood whom fash-

on most injuries. By the tight steeled and boned stays, by the heavy dragging draperies, the organs of the body are forced out of their natural positions, and they and the muscles are never properly developed. Circulation is impeded, healthy exercise rendered almost impossible, and injuries done and malformations produced which are felt throughout the whole of the woman's after life—and not during her own life only, but entailed upon her children after her.

For the improvements it must be remembered that they are but first attempts to carry out our ideas, and that

even if we had planned a perfect model, it would not be adopted. We could only introduce it by degrees, as we have no desire to startle society or shock conventional propriety by sudden innovations. The skirt underneath should cover the body evenly, each leg being suitably and well covered; the outline of the figure should be followed, in so far that no puffings or compressions are introduced, and no greater amount of drapery given than for the present is necessary. In the house the upper-trimmed skirt might be laid aside or the lower one drawn up.

DAINTINESS AND GREEDINESS.

BY MUNSONIUS, A GREEK OF THE TIME OF ST. PAUL.

MUNSONIUS (*ib.*, 18—38): Daintiness, he said, and greediness are most shameful. This none will gainsay. But I have observed very few considering how they may avoid these vices. As for most men, I see them yearning for dainty fare when absent, unable to abstain from it when present, taking it unsparingly whenever they take it, even to the hurt of the body. And yet, what else can greediness be than incontinence in regard to diet, because of which men prefer what is pleasant in food to what is profitable? Daintiness, again, is nothing but immoderation in regard to the use of a relish. Now immoderation, bad everywhere, here most of all displays its nature—turning men into the likeness of swine or dogs for ravenousness, making them incapable of behaving decently with their hands, or their eyes, or their gullets, so utterly deranged are they by the appetite for the pleasures of the table. That to be so affected in respect of food is most foul is evident, because hereby we resemble senseless animals rather than men of sense. And as this is most foul, so its opposite will be most fair—namely, to eat with order and seemliness; and here first to display temperance, no easy matter, but one that requires much care and practice.

And why so? Because, while there are many pleasures which persuade man to sin and constrain him to surrender to them against his interest, the most invincible of all seems to be the pleasure of the palate. For other pleasures we meet more seldom; indeed, from some we can abstain for months and whole years. But of this we must needs make trial every day—aye, and, for the most part, twice each day. For man cannot possibly live otherwise. Thus, the oftener we make trial of the pleasure which is in eating, the more numerous are the dangers which beset us here. Indeed, every time we take food there is not a single danger only of error, but many. For he who eats more than he ought, errs; and not less he who eats in a hurry; and he who is defiled by the meat more than he need be; and he who prefers pleasanter to wholesomer fare; and he who does not help the guests alike. There is another fault in regard to food—when we take it out of season, and eat to the neglect of some other necessary duty. Since, then, there are so many and yet more faults in respect of food, the man who is to lead a temperate life must be clear of all and subject to none. Now, one may be clear and faultless by training, and enuring oneself to choose food not

for pleasure but for nutriment, not to tickle the gullet but to strengthen the body. For the gullet exists as a channel of food, not an instrument of pleasure, while the stomach is made to serve the same purpose as the root serves for every plant. For as there the root feeds the plant, drawing the food from without, so the stomach feeds the living creature on the meats and drinks that are introduced into it. And, again, as plants are fed not for pleasure's sake, but that they may continue in being, in like manner we are fed for the sake of life, and food is to man a medicine. Hence, too, it is our duty to eat for life, not for pleasure, at least if we are to follow the excellent saying of Socrates, that while most men lived to eat, he ate to live. For surely no one who aspires to the character of a virtuous man will deign to resemble the many, and live for eating's sake as they do, hunting from every quarter the pleasure which comes of food.

Moreover, that God, who made mankind, provided them with meats and drinks for preservation, not for pleasure, will appear from this. When food is most especially performing its proper function, in digestion and assimilation, then it gives no pleasure to the man at all; yet we are then fed by it and strengthened. Then we have no sensation of pleasure, and yet this time is longer than that in which we are eating. But if it were for pleasure that God contrived our food, we ought to

derive pleasure from it throughout this longer time, and not merely at the passing moment of consumption. Yet, nevertheless, for that brief moment of enjoyment we make provision of ten thousand dainties; we sail the sea to its furthest bounds; cooks are more sought after than husbandmen. Some lavish on dinners the price of estates, and that though their bodies derive no benefit from the costliness of the viands. Quite the contrary: it is those who use the cheapest food that are the strongest. For example, you may for the most part see slaves more sturdy than masters, country-folk than town-folk, poor than rich, more able to labor, sinking less at their work, seldomer ailing, more easily enduring frost, heat, sleeplessness and the like. Even if cheap food and dear strengthen the body alike, still we ought to choose the cheap, for this is more sober and more suited to a virtuous man, inasmuch as what is easy to procure is for good men more proper for food than what is hard, what is free from trouble than what gives trouble, what is ready than what is not ready. To sum up in a word the whole law of diet, I say that we ought to make its aim health and strength, for these are the only ends for which we should eat, and they require no large outlay. When eating we must study the proper order and measure—cleanliness about all, and freedom from hurry.

THE GRAPE CURE.

BY T. L. NICHOLS, M. D.

LET us once more invite the attention of dyspeptics, and all sorts of invalids to the most delicious of continental cures—the grape cure. It consists in living entirely on bread and grapes, and is practiced in grape-producing countries in August and September. With a moderate portion of bread—12 to 16 ounces—patients eat from two to four pounds of grapes a day. They walk about among the vineyards, breathing a pure air, enjoy-

ing the sunshine, and resting from toil and care. Of course they get well. Such pure food makes pure blood, and pure blood builds up a healthy body.

In England, hot-house grapes are rather costly. Few people can afford to pay 8s. to 6s. a pound. Imported grapes are not always quite ripe, nor of the most healthful and nutritious varieties, and they are not to be found in all localities.

Substitutes for grapes can be found,

however, at some seasons. The strawberry cure may be nearly as effective as the grape cure. There is virtue in ripe gooseberries. Even the rhubarb stalks are a good substitute for fruits. Plumbs, pears, apples are healthy food; so are oranges and tomatoes. Potatoes, turnips, beet-root, spinach, and other greens, cauliflower and cabbages, kail and asparagus, are substitutes for fruit, and good wholesome food.

But the grape cure—let us return to that. For us who cannot go abroad and spend an Autumn in the Tyrol, or Upper Rhine, or Rhone, or Loire—how are we to have our grape cure?

Why thus! The richest grapes in the world grow along the shores or on the islands of the Mediterranean. They are full of sunshine. These big, luscious grapes are dried in the nearly tropical sun, and then packed up in boxes and kegs and sent to us as raisins—the French name for grapes. The French say, "*une grape de raisin*"—a cluster of grapes—and so we came to call the grapes raisins.

We put a few of these grapes into puddings or cakes—but that is not the most curative way of eating them. In childhood we bought many a penny worth to eat. They are Sir William Gull's favorite lunch. We get a few at dessert with almonds, after a full dinner, but that is not exactly the grape cure.

How then? Well, this way. It is the best substitute for the grape cure we know of—it is, in fact, the thing itself. Buy, for economy, good pudding raisins. They cost from 3d. to 5d. a pound. The water has been mostly dried out of them, so they are equal to grapes, large and sweet, at 1d. a pound, which is what they cost in Seville. Wash them well in plenty of water to free them from dust, and pick out any bad ones. Then you may put them to soak all night, in as much water as they will absorb, so as to swell out to their natural size, and then bring them slowly to the boiling point and let them simmer half-an-hour. If you want a quicker process, wash, and then put in cold water, and let them

come very slowly to the simmering point. In either way you have a most delicious and most healthful dish. The sun has made grape sugar of the acid juice. Live on brown bread, or white bread if you find, as in some rare cases, the brown to be too aperient, and these plump, delicious grapes, and you have the grape cure in perfection. We have tried it, and know that it is good. It can be had everywhere, and at all seasons, and there is no curable disease which such a diet will not help to cure. Milk and vegetables may be taken in moderation, and other fruits, for variety, in most cases; but those who go in seriously for the cure of serious diseased conditions will do well to keep almost entirely to the bread and grapes.

Don't say it is hard to get fruit, or that fruit is dear. Here is the best fruit everywhere and at all times, and cheapest as well as best. So try the grape cure.

A PHYSICIAN'S OPPORTUNITIES.—The motto of THE HERALD OF HEALTH is "a higher type of manhood—physical, intellectual and moral." Nothing is more desirable in physicians, or in those whose duty it is to minister to the afflicted, than they should be of the highest type of manhood, morally. Tender feelings, sympathy, and gentleness are invaluable in a sick room, but they can only be exercised in the purest state by the man whose moral life is exalted in tone. We say nothing about a man's creed. He may have no creed at all, he may regard this life as the end of all things; but, if at the same time he realizes (as many such do) that the highest, best and continual aim of a man should be to live a righteous life, to do that which is morally right, he has in him at least one element which should go to the making of a good physician. It has been said very truly that a physician's career is remarkable for two things—for the unusual chance it furnishes of being useful and, for the large amount of unrequited and even unappreciated labor it demands—truly the profession is a noble one.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.
TRANSMITTED FAULTS.

"Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes.
—Canticles 12, 15."

Little foxes spoiling
The beloved vine,
Trusted to my tending
By the One Divine;
Little foxes, wherefore
Have ye entrance found
To the vine so precious
Growing in my ground.

Have ye leaped the fences,
Have ye climbed the wall?
Were there tiny openings?
Ye are very small,
And ye can creep so slyly
Through a crevice place,
But I thought I closed up
Every open space.

And I watched by daylight,
And I watched by night;
For the vine that you are spoiling
Is my heart's delight.
I have kept each earth worm
From its precious root,
I have trimmed its branches,
But it bears no fruit.

For the little foxes
Have assailed the vine
Trusted to my tending
By the One Divine.
But though I've been faithful
Since its birthday morn,
They were in the garden
When the babe was born.

For they are the failings
That I could not see
When they were my failings,
When they dwelt in me.
Little faults unheeded
That I now despise,
For my baby took them
With my hair and eyes.

And I chide her often
For I know I must,
But I do it always
Bowed down to dust,
With a face all crimsoned
With a burning blush
And an inward whisper
That I cannot hush.

O, my Father pity!
Pity and forgive:
Slay the little foxes
I allowed to live
Till they left the larger
For the small vine.
Till they touched the dear life
Dearer far than mine.

O, my Father hear me!
Make my darling thine,
Though I am so human
Make her all divine,
Slay the little foxes
That both vines may be
Laden with fruit worthy
To be offered thee.

IN THE TWILIGHT.

As we grow old our yesterdays
Seem very dim and distant;
We grope, as those in darkened ways,
Through all that is existent;
Yet far-off days shine bright and clear
With suns that long have faded,
And faces dead seem strangely near
To those that life has shaded.

As we grow old our tears are few
For friends most lately taken,
But fall—as falls the summer dew
From roses lightly shaken—
When some chance word or idle strain
The chorus of memory sweeping,
Unlocks the floodgates of our pain
For those who taught us weeping.

As we grow old our smiles are rare
To those who greet us daily.
Or, if some living faces wear
The looks that beamed so gayly
From eyes long closed, and we should smile
In answer to their wooing,
'Tis but the past that shines the while
Our power to smile renewing.

As we grow old our dreams at night
Are never of the morrow;
They come with vanished pleasure bright
Or dark with olden sorrow;
And when we wake, the names we say
Are not of any mortals,
But of those in some long dead day
Passed through life's sunset's portals.

W. E. Cameron.

SONNET.

Bright, sunny summer, season of warm days,
Of ripening suns and yellow harvestry!
Beneath the brooding fervence of thy sky
The teeming earth its fruitfulness displays,
And toiling husbandmen in store repays.
Where'er we rove, soft gales go flitting by,
Charged with the hay's sweet breath deliciously
From many a heaped field. Through pleasant
ways—
Green, winding lanes—that lead from farm to
farm,
A thousand tinkling teams the fragrant load
Bear off to crofts and yards, at thy command;
And crowds of merry harvest-gatherers swarm
In every mead, and rural, leafy road.
Throughout the wide expanse of this fair land

EDITORIAL DEPARTMENT.



NEW YORK, SEPTEMBER, 1881.

WATER.

To the days of the aged it addeth length ;
To the might of the strong it addeth strength ;
It freshens the heart, it brightens the sight ;
'Tis like quaffing a goblet of morning light."

The PUBLISHER does not hold himself as indorsing every article that may appear in THE HERALD. He will allow the largest liberty of expression, believing that by so doing this magazine will prove to be more useful and acceptable to its patrons.

TOPICS OF THE MONTH.

BY M. L. HOLBROOK, M. D., EDITOR.

THE TOBACCO EVIL.—It is a lamentable fact, that our civilization tends to the development of a kind of precociousness which in its turn seems to induce a craving for stimulants. Perhaps it is the use of such stimulants as alcohol, tobacco and morphia which in a great measure induces precociousness. Anyhow, beer, wine, whisky and tobacco in some shape are used by the boy of to day, because of his desire to be a man. He assumes in his ignorance that to do as men do is to be a man. Thus by encouraging his foolish desire to be what he is not he lays the foundation for a number of morbid cravings which will haunt and enslave him through life. A conference of teachers in Manchester, England, has adopted a vigorous protest against the use of tobacco, which is daily growing more

common among boys. Teachers say that smoking is often the first step in a lad's downward career, that physicians of the highest eminence declare it to be injurious to health; that smokers smoke to gratify the same artificial craving as that which leads drinkers to drink, and that the smoking teetotaler is far more liable to break the pledge than he who does not smoke. Much as pipes, cigars and plugs of tobacco are enjoyed by some of our male population, there are few among them who would desire to see their mothers, sisters or daughters use the vile weed in any shape. And yet it is extremely illogical to keep tobacco from the fair sex. If men need such a sedative for their nerves, women need it far more. Will the American woman, who is at present undefiled by this narcotic (except in so far as the atmosphere she breathes is often polluted by smoke), exert her greatest and best energy to uproot this monster—tobacco. Let her protest against it be so loud that her husband, brother and son will for ever forsake it.

CONCERNING MORPHINE.—A crusade is called for against the use of morphine. This drug is gaining a serpent-like hold of some of the most sensitive and highly intelligent members of the community. It is impossible to estimate, with any fair chance of accuracy, the proportion of the population who use morphia, in one shape or another. To do this might not, perhaps, have much practical effect. What we desire to do is to caution our readers against morphia in all its forms. The physician or surgeon who administers it to his patient incurs a great responsibility, for very often a life-long, life-sapping habit is contracted by the physician's prescription. If the baneful effects of the drug went no further than the present generation—if only those who are the enslaved victims of its seductiveness were injured by it

the case would be bad enough; but the children of the morphine takers, and their children yet unborn will suffer untold miseries from the practices of their parents. How inevitable it is that the sins of the fathers are visited upon the children. How many puny members of coming generations, who have had sown in their systems seeds which beget an abnormal craving for that drug with which their progenitors were saturated—how many of these, we say, will exclaim in their ineffectual strivings against a longing which completely overwhelms them—"what have I done that I should be visited with this accursed, unconquerable appetite?" To our readers we call for a crusade against morphia.

THE DOCTORS AND THE PEOPLE.—What a supreme blessing it is that every man in this world does not work from sordid motives—from motives actuated by the mere greed of gain. Too many men do this now, asking as a prelude to every step—will it pay? but there are some who do not. The *Lancet*, a high class London weekly journal, devoted to the interests of surgeons and physicians, has, in the interest of the people, fallen to the advocacy of the more general use of such foods as macaroni, peas, pulse, maize and oatmeal. The *Lancet* points out that the English eat too much meat, and if it knew America it would point out that we, too, are as foolish as our English cousins in this respect. There are some persons who always look on the dark side of things, and say that doctors as a rule do not give their patients the best advice, knowing that if they did their occupation would be gone. We are inclined to judge doctors as a class less harshly than this. While admitting that they do not give the very best advice at all times as to diet, we believe they withhold it simply because their training has not taught them what diet is best. It must be remembered that the doctor's is a very ancient profession. It is shackled by a conservatism which is dear to some as life itself. A few have left the ranks of the old school, and are now regarded

with a certain degree of disfavor by their erstwhile associates. But happily in this country such disfavor is much less pronounced than in more conservative England.

THE VALUE OF EARNESTNESS.—Earnestness is a quality which when exerted in a right direction by one man is capable of making itself felt the world over. Emerson, Carlyle, and many other whose names will readily occur to one, were nothing if not earnest. Their influence will never die. Even if their names will be forgotten there will still always be running through humanity strata which will have been colored and made purer and nobler through the writings of such men as these. "The first time I ever knew Emerson," says Mr. Tyndall, as reported in the "Radical Club" volume, "was when, years ago, a young man, I picked up in a stall a copy of his *Nature*. I read it with much delight, and I have never ceased to read it; and, if any one can be said to have given *the* impulse to my mind, it is Emerson. Whatever I have done the world owes to him." Here we have a great scientist attributing his work to Emerson. How many more, if they could only be heard, would say the same. How many have had, at certain points, their lives turned into a healthier moral channel from being struck by the earnestness of such men as Emerson and Carlyle. And in the coming ages how many more will be influenced and guided by those who have drawn from these great fountains. A man with a good moral purpose and earnestness may turn the course of peoples.

SMOKE AND OUR YOUTH.—The Secretary of the Navy, and Secretary Lincoln, are both wise in their generation. They have each issued an order against cadets smoking at Annapolis and at West Point respectively. This advance is made at the suggestion of the medical officers, who declare that smoking amongst the cadets has proved injurious to their health, discipline and power of study. Is it too much to hope that the prohibition of smoking at the

two national academies will produce a profound impression upon the whole country. Why should not our fathers, mothers, and in fact public opinion generally, arise to the fact, before it is too late, that tobacco smoke is poisoning the blood and ruining the health of American boys. Have we no care for the rising generation? Do we not care if this glorious country, flowing with milk and honey as it is, our noble institutions, the envy of the world as they are, and our unparalleled future are all to be blighted by the poisonous smoke of the tobacco plant?

MISLEADING FOLKS.—There are some persons whose minds are very much like sponges. They suck in anything that may come in their way, and are very easily squeezed out again, ready for another dose of whatever may be near at hand and convenient. Such men are very apt to believe the last thing they hear or read. If to-day they take up *THE HERALD OF HEALTH* they feel inclined to imbibe its principles; if to-morrow it chances to be a journal which argues differently, they believe that journal. A publication hailing from the South, devoted to sanitary matters, has just published a few scraps under the head of "Diet" which one of these sponge-like men had better not get hold of. It contends that a "restricted diet" is excellent, and the restriction must be in favor of flesh meat. A story is told of a man who was imprisoned in South America for two months, and fed on meat alone—about half a pound a day. He got as lean as a "starved greyhound," but was "really as well as he had ever been during a singularly healthy life." There is no doubt, in fact it is being demonstrated daily, that the human system is able to adapt itself to varying conditions. A man can live for weeks without any food whatever; or he can live in a heated atmosphere, and under many other abnormal conditions. But what we have to deal with is this question; what is best for the city or country worker, the man of sedentary and of active habits? Is flesh meat necessary for the best work of the brain

and muscle? Can the best work be got out of flesh, or food of a vegetarian character? These are the questions which strike one as being pertinent, and which we seek to answer in our pages.

SWIMMING FOR GIRLS.—The public are continually reminded of the numerous contrivances, supports, stays, shoulder-straps, etc., and the various exercises that are best calculated to prevent round shoulders, a stooping, awkward gait, contracted chest, and so forth; but perhaps there is no kind of exercise for girls more calculated to attain those desirable objects than that of swimming. During the act of swimming the head is thrown back, the chest well forward, while the thoracic and respiratory muscles are in strong action, and both the upper and lower extremities are brought into full play. Indeed, in a health point of view, females would often have an advantage over the stronger sex, as, owing to the large amount of adipose tissue covering their muscles, and the comparative smallness and lightness of their bones, they not only have greater powers of flotation than men, but, as a rule, can continue much longer in the water. They are, therefore, naturally qualified to become good swimmers; and Mr. Macgregor mentions that out of a class of thirty girls, whose instruction commenced late last season, twenty-five were taught to swim in six lessons, and six of them won prizes. It is to be hoped, therefore, that the girls will not be debarred from learning this graceful and healthful accomplishment either through the lack of baths or of teachers. Such a practice is particularly called for at the present day, as a set-off against the growing tendency in the "girls of the period" to indulge in those literary and sedentary pursuits which are anything but favorable to the development of a healthy physique.

PRE-NATAL INFLUENCES.—There has been much said in the columns of the *Alpha* on the power of the mother over the organization and destiny of her child.

Now we would like to put in a word of caution to young mothers not to use that power indiscriminately. Molding character is delicate work, and cannot be forcibly done by unskillful hands or heads. Our attention was particularly called to this fact by a remark of a very successful lady physician, who said: "Well, these women that set out to have model children dosometimes make awful work of it. I sometimes think that Nature does her work best without interference."

This is true of those who exercise zeal without wisdom. We can recall two instances that will illustrate. An intelligent, well-educated young wife, decided her child should be intellectual. So she read, during gestation, philosophy and metaphysics with a studious application. Not feeling very strong, she did not take out-door exercise as much as was needed, but reclined many hours in the day with her mind always engaged with her books. This course developed the child's brain enormously, and nearly lost its mother's life, and from the first week of its young existence it showed marked precocity. He lived five months, his head growing rapidly at the expense of his body. His intelligence was equal to most children more than a year old.

Another mother desired to make her child a musician, one that would be a great master, and realize the career she had hoped to attain to, had she completed her musical education. She devoted herself to severe piano practice, and one day, from nervous exhaustion, fell from the music stool in spasms. Her babe was small and feeble, and died with convulsions.

These are very sad cases, and only repeated to serve as warnings against excess in any direction. Both these mothers have other children now bright and healthy, well balanced and well developed.

An equitable state of mind, cheerfulness, sunshine, with much out-door exercise, pleasant company, with a moderate indulgence of any study or pursuit that suits ability and taste, is always safe. Nature will do the rest.

C. R. WINSLOW, M. D.

SHOULD BOYS BE MUSCULAR?—Parents often make a great mistake in treating their children very much as they would hothouse plants. They are not allowed to lift things, for fear of straining themselves, to run, for fear of getting overheated; an embargo is laid on wrestling, for fear they will hurt themselves, and so on *ad lib*. Will our fathers and mothers take a lesson from common sense? Because a boy is their son, because he was not born to follow the plow or hew wood; because he is not expected to follow Weston, Jim Mace, or Hanlon, all these are not good reasons why he should grow up with undeveloped muscles and a puny frame. Stuffing a lad's stomach with meat three times a day will not give him strong bones and agility. It will give him indigestion and a thousand and one other complaints, including, perhaps, a premature grave. What harm has ever resulted from children receiving physical education, that it should be so much neglected? Our American *paterfamilias* might learn from England a useful lesson in the education of his sons. Rowing, wrestling, jumping, running, and numberless other accomplishments, all in the phrase "athletic sports," are very common there amongst youths of the richest families. It is fashionable for boys to be muscular and strong. Dainty white hands, skinny and thin arms, and an effeminate bearing may be tolerated among the æsthetes, which Punch is so fond of laughing at every week, but it is fashionable for English young men to be strong and full of endurance. The quicker it is the fashion here, also, the better.

"WHO WERE THEY?"—Who was Samson? A man of great physical strength, whose beverage was water, and his food vegetarian. Who was Daniel? A wise and good man, whose drink was water, and his food vegetarian. Who was John the Baptist? The mightiest man born of woman, whose drink was water, and his food vegetarian." So says one of our temperance journals.

STUDIES IN HYGIENE FOR WOMEN.

OUR INSIDES.—A teacher, who conceived the idea that there was something in the command, "know thyself," which was worth regarding, undertook to teach her pupils a little physiology. After the class was well started, a mother of one of the pupils wrote the teacher as follows: "Do not teach my daughter anything more about her insides. It is very improper." This letter is but an illustration of the profound ignorance which unfortunately exists everywhere among some mothers. Not only are they supremely ignorant regarding their insides themselves, but they fail to see the advantage to be derived from their children acquiring such knowledge. We should very much like to ask such mothers whether they regard pain, sickness, disease and premature death as desirable visitants. Such a question we have no doubt they would answer in the negative. Then we should tell them that a very large proportion of these are brought on because people do not know enough about their insides. The false delicacy which a mother encourages who attempts to crush such a teacher's endeavors as those we have referred to, is very reprehensible and productive of a vast amount of evil. The fact that we possess insides, and that by our own acts we can very easily cause disorder to them, is standing proof that there is nothing improper in possessing knowledge concerning them. Why should doctors monopolize all the physiological facts of the world any more than parsons all the spiritual knowledge, and newspaper editors all the news of the world? Just as the editor's duty is to disseminate news, and the minister of the gospel to disseminate the gospel, so it is the duty of the physician and the teacher to sow broadcast knowledge concerning our insides. The days of empiricism are passing away, and the days of reason are here. The inquiring mind asks the why and wherefore of everything. The teacher must know, and tell what he knows, or his occupation will be gone, and an abler than he will step in before

him. The world is demanding more knowledge. The mind of the young thirsts and the heart pants for it. Knowledge concerning our insides is amongst the first that a child should acquire. The onward march of a rational thirst for knowledge is sweeping down with a crash all the obstacles that are reared by mothers who are ignorant themselves, and who would also keep their children ignorant.

HINTS ON DIET—ABOLISH DESSERTS.

—Sir James Clarke thought that one of the most fruitful sources of consumption was excessive eating. He says: "By a too stimulating diet the stomach becomes disordered, the secretions impaired, the circulation unbalanced, the skin dry and harsh, and often, as a consequence, tuberculous disease results."

An eminent American author affirms that "where all the arts of cookery are brought into requisition to tempt the appetite, it not unfrequently produces consumption." And again, "Superabundant and exciting food produces a morbid condition of the body and derangement of its functions, rapidly wasting its vitality. Children over-fed are never healthy. Their excessive fullness and redness of face, though often exhibited by fond parents with pride, indicate an unhealthy condition. If there is the least consumptive taint, such feeding hastens it into activity." Again he says, "It is a false notion that the scrofulous and tuberculous require high feeding. This often develops the very evil it is designed to remedy."

Dr. Hunt declares: "Our own nation is proverbial for gormandizing, which is already beginning to deteriorate the energies of the American people."

Dr. Muzzey says: "Much feeding is likely to be followed by disease."

Lola Montez declares; "The ordinary fare of a fashionable lady is sufficient to destroy the brightest and smoothest skin."

I could quote from a great number of well-known physicians in the same vein.

How shall we determine the necessary quantity of food ?

Dr. Phillips and Dr. Paris recommend that the dyspeptic "should carefully attend to the first feeling of satiety."

A score of eminent physiologists have advised weighing the food.

Prof. Hitchcock advises that we should eat only of one dish, or, as he explains it afterward, "one course."

The celebrated Dr. Johnson offers the following on this point: "Whenever a meal is followed by an inaptitude for mental or corporeal exertion, we have transgressed the rules of health, and are laying the foundation for disease."

The famous Dr. Cheyne says; "If any man has eaten or drunk so much as renders him unfit for the duties and studies of his profession, he has over-eaten."

Many expedients have been resorted to to assist in securing moderation; but when the food is good and the social atmosphere pleasant, nine people in ten go too far.

I have a rule which has proved valuable. I have recommended it to many others, to whom it has likewise proved of great value. It is this:

Before you take the first mouthful, place upon your plate all you are to eat, and eat but twice a day.

This, for the most obvious reasons, is greatly superior to any of the rules I have named, and, I may add, to all that have been given. This rule accomplishes all that the practice of weighing does, without the embarrassment and annoyance which weighing involves. It is better than the rule of Dr. Johnson and others—viz., watching while you are eating for the first indication of satiety; for it is almost impossible for a dyspeptic, with his morbid appetite, to watch, or halt when he does discover that the food fails to give the intense gratification of the moment. This is indeed the great difficulty—to use calm judgment and moral firmness in the midst of the absorbing pleasures of a delicious meal. I am free to confess that I have rarely done it myself, and think I may without harsh judgment say I do not know of half a dozen persons who can.

Besides, with this rule, you always avoid the dessert and the condiments, which, in the shape of extra salt, mustard, pepper, etc., are almost sure to find their way to your plate during the meal. What an immense gain it would prove to us all if the dessert could be abolished! Ninety-nine people in a hundred get enough, and most of them too much, before reaching it.

A gentleman, who has for years been a constant sufferer from excessive eating—body, mind and temper always in an irritable condition—has relieved himself entirely through the rule I have named, and now writes, with enthusiasm, "I believe that a large number of persons are prepared to give with heartiness the same testimony."

If the dessert was abolished it would add a great deal to the health of women. Every dish should be so good, so delicious, and so wholesome, that no dessert is necessary. They were invented to tickle the appetite at the end of a poor meal, but why do we need it if the food is good? DIO LEWIS.

CHEESE.—The results of my observation and experience of the ill effects of cheese, particularly when taken in large quantities, may be interesting to some readers. My attention was first directed to this subject in 1871, through reading a pamphlet in which the writer, a medical man, stated having observed that large numbers of persons in certain localities suffered much from rheumatism, chiefly in the limbs. On inquiry he found that cheese entered largely into their bill of fare, and subsequent observations led him to the conclusion that it was to a large extent the cause of their pains. Being fond of experiment I put the matter to a test, as I remembered having suffered similarly some years previously, and at a time when I had been taking cheese. I commenced with a supper of bread and cheese, and after a week or ten days, as near as I can remember, I experienced pains in the limbs similar to those caused by having wet feet. The pains were chiefly confined to the thighs, and were continuous when moving about during the day, though not

experienced when lying in bed. Some years afterwards, when serving in a grocery store, a young man half my age (I was forty) complained to me of pains in the limbs, with an indisposition to exertion. I at once told him if he would let cheese alone he would be all right. He followed my advice, and experienced in a few days an entire cessation of pain. He again and again returned to the practice, but always with the same results. Having been lately again indulging too freely in the use of cheese, again the results above given followed, and I have just recovered by abstinence from cheese. I find that I can digest baked or toasted cheese better than raw, and can eat more of it. Can any medical friend give us the *rationale* of this subject?

HYGIENE VERSUS LONG TRAINS.—The municipal authorities of Prague have, at the request of the Board of Health, interdicted the wearing of dresses with trains in the public streets, on the ground that the dust-raised by those appendages is injurious to health. In Algeria the clouds of dust raised by the incessant sweeping of the longskirts of the ladies produce on the legs, when bathed with perspiration, an irritating pruritus and eruptions, which are only partially relieved by baths and a scrupulous attention to cleanliness.

WICKED HUSBANDS.—Some husbands are very thoughtless, nay, wicked towards their wives, and do not care for them as tenderly as they should. It is a shame and a disgrace to them that this is so; but there is no denying the fact. If men wish to be happy in their domestic relations, they must choose good wives and make themselves good husbands.

This point is aptly illustrated by a correspondent in a recent number of the *Woman's Journal*. The writer, a wife and mother, is over-burdened by housekeeping and the care of her little children; her husband stupidly oblivious of the fact. She says: "Once we were riding; at the foot of a hill he told me to get out and walk up as his

mare would foal in July. *My baby would be born in August.*"

He remembered to be kind to his horse and care for his colt in embryo. He knew his responsibility there, but he had no thought for his own child. This is not an unusual case, for, alas! it is the experience of many wives. Another one writes: "I have no money only what I can get on the sly." Meaning if she could find small coin in her husband's pocket she would take it, if she thought he would not miss it. His children will inevitably be sly and thievish. But he feels no responsibility in the matter. They are God's children, not his.

A NURSE'S QUALIFICATION.—It is very true that nursing is not a devout aspiration, but a business to be learned as much as blacksmithing or telegraphy. No amount of zeal or refinement will teach a woman how to put on a blister or bandage a broken leg. Science, the embodiment of a vast aggregation of experience of this and past generations, must be introduced into the accident wards of our hospitals, as well as into the sick-room. Training-schools for nurses are a mark of advance. Not only do they send skilled, intelligent helpers to the side of the sick and dying, but they open a useful, remunerative and womanly career to respectable women. The age of Sairey Gamp has gone by. Dickens somewhat caricatured the London nurse of his day when he drew Sairey. But his caricature had a good effect on the generation, and much of the activity which has been shown during the past few years in London in the training of nurses may, perhaps, be traced to the piquant absurdity of ever allowing such a coarse, ignorant old wretch as Mrs. Gamp to be the presiding genius at a sick bed. Prayer and sympathy are undoubtedly very good things in their place; but obviously they are not all-sufficient at the sick bed. In the acutest moments of suffering for the patient the nurse may very well dispense with prayer altogether, and use in its place that deftness and skill which can only come from experience,

mingled with, of course, a fair amount of sympathy.

BOTH GONE!—I have just received a letter from an old friend, nearly in the following words:—"I have been suffering great pain and a most distressing discharge, whether from cancer or from what the doctors call lupus. Now, after a month on almost entirely fruit diet, thanks be to God, both the pain and the discharge are gone. I thought you would find a corner for this. Most of us remember the case of the infant covered with ulcers and despaired of, whom a Stockport surgeon cured by fruit diet."

NOT RIGHT.—Things are not exactly right. A careful political economist closely calculates that women in this country might annually save \$14,500,000 in ribbons, which the men might spend in cigars. This is all wrong. **THE HERALD OF HEALTH** would advise the men to save all they spend on cigars and rum, and let the women have it to spend in the most sensible way they can desire. So long as men smoke and drink, women must be deprived of many of their rights, and many means of progress.

EATING.—The majority of mankind neither know how to eat nor what to eat. Persons should allow themselves sufficient time to masticate their food well, and not force the stomach to perform the double work of chewing and digesting. As to quantity and quality, every one should make their own selection; more harm is usually done by too much and too great a variety than by richness in quality. No general rule can be laid down; each stomach indicates its own adaptations and preferences, and its own fullness: and if the eater will mark well the monitions of this faithful thermometer he will soon be able to regulate his diet better than any physician or strolling quack, who professedly enlightens his audiences either through public or private lectures.

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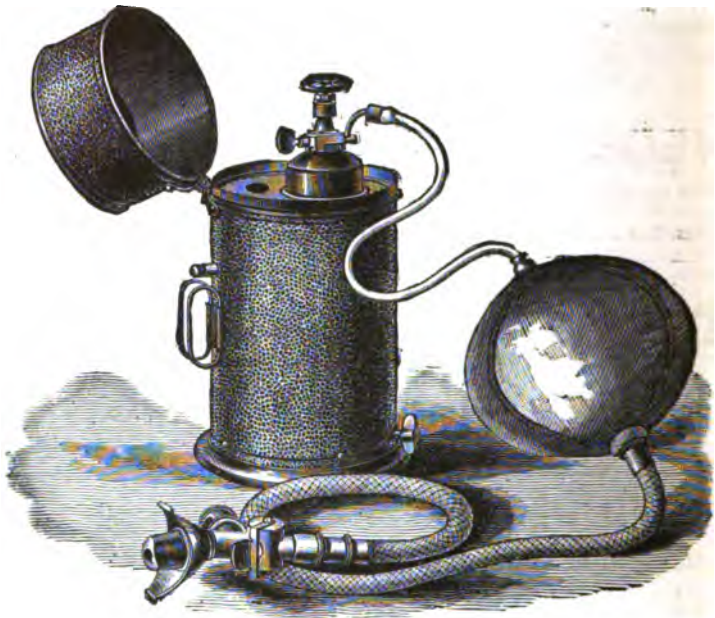
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CONTENTS FOR OCTOBER, 1881.

GENERAL ARTICLES.	Page.
Brain Culture and Brain Feeding.— <i>By the Editor</i>	217
Vegetarian Athletes.— <i>By G. Wharton James</i>	220
How to Prepare Cow's Milk for Babies.— <i>By a Mother</i>	221
Alcohol for Nursing Mothers.— <i>By A. W. Edis, M. D.</i>	223
OUR DESSERT TABLE.	
Consciousness—Song—Worship—Aspecta Medusa.....	224
TOPICS OF THE MONTH.	
Success in Spite of Wealth.....	225
Record of Hygienic Progress.....	226
Will-power in Sickness.....	227
Delmonico—Success and Health.....	228
STUDIES IN HYGIENE FOR WOMEN.	
Our Working Women—To Prevent Onesidedness—Some Hints for Our Young Women.....	229
Civilization and the Race—Concerning Mountain Cures—A Sanitary Life.....	230
A Mother's Advice—King Theebaw's Health—Queen Victoria and Women Physicians—Gladstone's Vigor.....	231
Effects of New Discoveries on the Nervous System—Current Literature.....	232

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THE HERALD OF HEALTH.

OCTOBER, 1881.

BRAIN CULTURE AND BRAIN FEEDING.

BY THE EDITOR.

BRAIN culture and education are synonymous terms. The brain is undoubtedly the great motive power of the world, and the universal medium for the solving of difficulties the real value of which money is the symbol. There is one aspect of brain culture, the educational, which is of the highest importance, and there is the material aspect, which is a very small affair, indeed, when compared with other kinds of culture. The real amount of brain matter in the world is really very insignificant. If we take the actual population of the globe to be ten hundred millions, and allow each individual three pounds of brain matter, we obtain a total of one million three hundred and thirty-nine thousand tons. That estimate of actual brain substance is somewhat too large, for there is a great deal which is practically useless and not under cultivation in any true sense of the word. We may assume that there are a hundred millions of baby brains, a hundred millions of aged and worn out brains, and a hundred millions more of damaged brains, disabled by diseases; and of the seven hundred millions that remain there are at least four hundred millions which have never been brought under cultivation, such, for instance, as the brains of savage and untutored races. The human brain is, with the exception of the liver, the heaviest of the organs of the human body. But of the total amount of

brain matter a comparatively small portion is really active. Two different kinds of substance enter into its composition. There is the central white mass, and there is the outer gray mass, the latter of which is the really active part subject to culture. The outer gray substance is the soil which in education must be enriched and developed; it is the growth from which all intellectual and moral efforts must be gathered. Chemical analysis shows us that this gray matter consists for the most part of water, for there is 81 per cent. of water and 19 per cent. of solid substance. The brain is an exceedingly fragile and delicate organ, and must be handled with as much carefulness as a cobweb, if we would keep it sound and whole. If our young people, and especially our educators, could see a live brain, they would form a conception of it that would stand them in good stead at many a critical period in life. The dead brains which we see in the dissecting room, and the dry ones which can be observed in any museum of anatomy, give us but a poor conception of the marvelous cunning of the living organ. The weight of the brain of the most developed monkeys never reaches that of the lowest idiot.

One great object of brain culture is to develop healthy, vigorous brains; another is steadily to increase its size, the elaborateness of its structure, and the number of possible combinations of its ganglionic elements, and to im-

prove its quality so that it will respond with increased rapidity to all the demands which are made on it. Brain culture may be carried on in an almost infinite variety of ways. The plan of growth and the quality of brain may be modified very materially through inheritance, through nourishment supplied to it during the period of growth, through impressions made upon the senses and through mental training. The brain, like our peach and pear trees, is subject to certain blights which to a greater or less extent destroy its working value. Certain it is, that by a little self-restraint and sounder foresight, much might be done to stamp out those blights which destroy so many noble brains, and blemish many which they do not destroy. A great deal might be done to hand down to those who are to come after us a comparatively sounder strength of brain than we have ourselves received. There is an old and false proverb that marriages are made in heaven, but multitudes of them that are taking place daily open up anything but celestial prospects. There is nothing Utopian in hoping for the time to come when man shall consult a wise sanitarian as well as his lawyer, before getting married, and will no more venture to make an offer to a lady, more than to an insurance company, unless he is prepared to prove that he has a brain as well as body of number one quality. It is well known also that there is a definite relation between the food consumed and the manifestation of brain power. The cerebral activity may be definitely and commonly changed by altering the quality of the blood, either through the amount or quality of food consumed, or through the exercise taken. The evolution of nervous force depends largely upon muscular conditions, and properties of the nerve centers. And these in turn depend in a degree upon the brain supply. Nervous tissue varies greatly in its quality. It may be quick and violent in its response to a stimulus, or slow and feeble. But whether it is quick or slow in its action depends somewhat upon the food out of which it is made up, just as the char-

acter of muscular action is determined in a large degree by the food upon which it is nourished. The hunted deer will outrun the leopard in a fair and open chase, just because the force supplied to its muscles by its vegetable food is capable of being given out continuously and for a long period of time; but in a sudden rush at a near distance the leopard will invariably overtake the deer, because the flesh food stores up in its blood a reserve of force capable of being given out instantaneously in the form of exceedingly rapid muscular action.

It may be argued that the brains of vegetable-eating men are equally constituted and best capable of long sustained action, while those of flesh-eating men are more sudden and explosive in their operations, and work best in rapid raids and forays of mental effort, rather than in protracted campaigns.

The rice-eating Hindoos (it may be said, in spite of the fact of their mutinies,) are quite humane, while the flesh-eating savages of America are violent and cruel.

There is a growing belief that abstinence from so great consumption of nitrogenous food, say from flesh, contributes to religious feeling in our Lenten fasts, and that all cannibals maintain their loathsome orgies and their ferocity by animal food. There is a state of brain tissue that becomes excitable, and is apt to respond in an inordinate degree to stimulus made upon it, which seems to belong to an alteration of nutrition, which, it has been suggested, consists in a substitution of nitrogen for phosphorus in its composition. In a degree of this excitability explosions of nervous energy, such as epileptic fits, take place; and we may readily understand how in minor degrees of irritability there is a condition of brain rendering it altogether unfit for true and genuine effort.

Doctor Major has made some experiments at the West Riding Asylum, on a number of epileptic patients, by giving to them for one month no nitrogenous food, for the second month a diet with a little flesh, and the third month a richly nitrogenous diet; and

he found they had the least number of fits when taking no flesh, and most when fed on a liberal meat diet. Besides this, he had many other indications that flesh (meats) in large amounts was decidedly injurious to them.

This suggests that, in the minor degrees of brain excitability, interfering with its healthy action and nurture, we may do some good by a reduction of the flesh (meat) consumed. These minor degrees of brain excitability are very prevalent, and may be caused by the tendency of our time to partake too freely of animal food. Our business men eat excessively of animal food, and they have at the same time occupations which tend to excite and worry their nervous systems. No one with an observant eye can go into the city now without being struck by the number of men he meets in the street muttering, talking, and often gesticulating, to themselves. This is a bad sign, and a sample of excitability of brain tissue and loss of control of inhibition, or, what is the same thing, self-control over the thoughts and emotions. The muttering to one's-self is often the little breakage or dribble of overflow that admonishes of the breaking down of the boundaries and disastrous inundations. Of course it is not alleged that this excitability of brain is solely caused by any kind of food. It is only suggested that an excess of nitrogenous food is one of the factors in the sum of its excess.

I think, said an eminent medical authority, that a great part of the languor and weakness of those persons who suffer from what is popularly known as nervous debility, and who are hypochondriacal, is explainable only on the theory that their nervous tissue is over nourished in quantity and so imperfectly nourished in quality, that it is explosive, or held so loose in this simple and not unequal condition, the expression is more irritable. They often keep up this irritability by frequent eating and drinking. And Doctor Clarke insists that the most successful treatment for such persons is putting them on a simple unstimulant, but nutritious diet, alcohol in all its forms being ex-

pressly forbidden. A thorough investigation must take place as to the relations of food to brain nutrition function. And this will no doubt result in a recognition that the amount of animal food now taken by these brain-workers shall be diminished, the amount of fruit increased, and that the dietary shall be regulated in accordance with the amount of brain work to be done. It seems perfectly clear that alcohol is entirely unnecessary, and the best brain culture, indeed, is thoroughly opposed to it. That wonderful brain work has been done under its influences will not be disputed, and that better work might have been done in its absence is at least probable. In excess it is fatal not only to brain culture and to brain life, producing rapid degeneration of the ganglionic centers, where thought and emotion take place. We cannot be entirely certain of the real effects of alcohol in different amounts upon the nervous system, but it is at least certain that the popular belief that this substance quickens thought is erroneous, and must be substituted by the statement that it is always, and under all circumstances, and from first to last, a paralyzing, depressing and destructive agent, which all who would cultivate their brains to the highest degree, and use them most successfully through a long and varied life, must avoid.

THE JAPANESE.—The Japanese have much to learn concerning health and disease. If we may credit the statement of a correspondent of the New York Herald, they do not believe in such a thing as contagion, and would be as willing to live in a house with a friend who had even so virulent a disease as the small-pox, as if he were sound and in perfect health. Thus, when cholera is declared by the board of foreign physicians to be an epidemic in Yokohama, and the Japanese Government, at their instigation, take measures to prevent the spread of the disease, the natives object to be placed in quarantine, and use every method in their power to escape from their houses.

VEGETARIAN ATHLETES.

BY G. WHARTON JAMES,

THAT vegetarians may and can compete favorably with beef eaters in the athletic world is a fact gaining ground in England. By training they can endure the fatigue of continued exercise with less after result than those whose diet is in conformity with the ordinary trainer's rules. Mutton chop and beefsteak, half done, eaten at breakfast, dinner and supper, with a pint of strong ale to wash it down, is a diet prescribed by several who are supposed professionally to understand the case. A diet like this may give stimulus for a short ride, even as a glass of brandy will "fillip" an exhausted man, yet for continued exertion is it not reasonable to suppose that a diet containing more nutrition, and more easily assimilated, would be the strongest and the best? Such indeed is the case. Although I do not know of any in the professional athletic world who are vegetarians, I know several amateurs whose attainments are not far behind those who devote all their time and energy to cultivating their powers in ne particular exercise.

Take bicycling for instance. I am well acquainted with a young man, a vegetarian of seven or eight years' standing, whose life from earliest childhood had been one continued physical suffering, owing to his "ill birth." A chronic dyspeptic, filled with a host of complaints in the shape of disordered liver, nervousness of all phases, from earache to palpitation, he had not what we generally call "a fair chance to start with." When about 14 years old he studied health, shortly gave up meat (he was always a strict teetotaler and non-smoker), practiced hygienic principles, and soon improved in a marked manner. Feeling the need of a strong physical exercise, which would possess sufficient attraction to draw him away from his books—for he was a great student—he bought a bicycle. For a time, of course, his efforts to propel the "dobby horse" were a complete farce, but persevering for a few

months, he was soon able to take a ten or twenty miles' journey with tolerable ease. He went on riding continually for several years; each year, after becoming an expert, taking an extensive tour through the various parts of England. An account of each of these tours was published, and gained for the teetotal and vegetarian rider a widely known name. One of England's professionals, reading of his exploits, determined, if possible, to test him, and accordingly employed agents to induce him to enter the list of competitors for a certain race; then, under an assumed name, he likewise entered for the same event. The day of the race came and it was run. The final heat was left to the vegetarian amateur and the unknown rider. It was a short race of about a mile and a half, and was run so closely that at the finish the professional (who at that time held the one mile championship of England) was barely the length of his bicycle ahead, and it was clear to all present that he had had to work exceedingly hard to keep ahead at all. The astonishment of all present can be conceived when they were told that the successful rider was the champion. This showed that had my vegetarian friend habitually trained himself, he would have stood high in the bicycle world.

It was quite an ordinary thing for him to mount his "horse" and take a 20 or 30 mile ride after business hours (7.30 at night), and often has he traveled that distance away from home in the evening, returning home next morning in time for business at 7. From the printed sketches of his tours I notice that the following distances have been accomplished before breakfast: 25 miles, 30 miles, 55 miles. On the day the 55 miles were accomplished before breakfast, the day's record shows a total distance ridden of 145 miles. And the whole of the preceeding week had been spent in similar days of hard riding. Eighty, ninety and one hundred miles, and thereabouts, are often

recorded results of a day's ride. Two after-dinner rides may be named. One is 55 miles, after 2.30 P. M., and the next day 73 miles, after 3.30 P. M. There are very few riders, indeed, in England who would care to ride by the side of the "vegetarian" for a pleasure tour. He has a friend, likewise a bicycle rider, who in one of their outings became converted to the principles of vegetarianism. This youth, who is only eighteen years of age, has accomplished almost equally long distances. It may be stated that an average tourist seldom rides more, and very often less, than seventy miles a day, and to continue for a fortnight fifty miles is a good average.

Another vegetarian friend is known to the world in which he lives as a most accomplished swimmer. Indeed, so

popular is he, and such confidence is reposed in him, that I have known him have, in one season, over sixty pupils, all of whom took their lessons in the early morning before 7 A. M. In the warm weather he would swim three times a day, only remaining in the water, however, about twenty minutes each time. When drying he uses a large sheet which entirely envelops him and prevents chilliness.

I could give many more instances, with which I am personally familiar, of young vegetarians whose exploits in the athletic world are quite creditable to our cause, but space forbids. Should any athlete in America be desirous of learning more about these cases, I will be most happy to correspond with him, and give particulars as fully as possible.

HOW TO PREPARE COW'S MILK FOR BABIES.

BY A MOTHER.

A LADY, who was unable to suckle her babes, reared a large family of healthy children according to the plan so carefully laid down by Dr. Cummings, in his little volume called "Food for Babes," published by Randolph, New York, 1859. This work being out of print in this country, and her copy nearly worn out in service, she offers a synopsis of its contents to THE HERALD OF HEALTH, for the benefit of those needing such information.

The book has been recently republished in Scotland, and it is hoped that it may reappear in this country, for there is much useful matter in it not to be found in the outline here given. Happy the mother who suckles her child! But how can a feeble woman whose digestion hardly suffices for the support of her own body be an efficient nurse? Her milk is likely to be deficient in important materials. A strong, healthy woman, supplied with as much wholesome food as she can eat, cannot do more than supply her child; and generally loses weight while suckling. A vigorous child takes about three and

one half pounds of milk daily; or 1,200 pounds a year. Supposing a woman to weigh 132 pounds, she gives nine times her weight in the course of a year, and, as many mothers give less than half this amount, their children must suffer, unless a good substitute be found. This can be found only in the milk of animals, and not in starch, flour, or similar substances.

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The question is how to modify cow's milk to make it suitable for a new-born infant, it having been found to disagree in its pure state. There is, in the first place, too much casein, or cheese, in cow's milk, and the child cannot digest it; to reduce it to the true proportion, nearly twice as much water as milk is necessary; to be exact, it must be eighteen parts of water to ten parts of milk; but this would reduce the quantity of butter also, without which the child would not thrive. The milk to be diluted must therefore contain more butter than ordinary milk, which must be obtained by setting aside, say, three quarts of milk, and at the end of four

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ALCOHOL FOR NURSING MOTHERS.

BY A. W. EDIS, M. D.

I HAVE often thought that if mothers were only fully aware of the enormous amount of misery and suffering produced by the imprudent use of alcohol, whether taken in the form of beer, wine, or spirits, during the time they are nursing their offspring, they would have considerable scruples as to the indulgence of such a habit. Many a child born of healthy parents, with every prospect of attaining adolescence, has had its little life cut short, its constitution deteriorated, or the seeds of much future suffering and premature decay sown in its system by the pernicious custom of its mother resorting to the use of stimulants with a view to increase, or to keep up, the supply of that upon which alone the child is nourished.

Women, who were little given to alcohol at other times, become for the nonce determined tipplers; this being perhaps, of all other times, that when alcohol is calculated to do most harm and least good. Apart from all consideration of the risk of encouraging the habit of chronic tipping in the mother, the influence upon the child is most injurious.

Many a case of convulsions, marasmus, so-called consumption of the bowels, diarrhoea, flatulence, colic, vomiting, and countless other disorders among infants, is due simply and solely to the popular fallacy that the nursing mother cannot properly fulfill her duties unless she resorts to the aid of stimulants.

I have had frequent and numerous opportunities of testing practically the truth of these statements. When mothers have relied on drinking milk in place of beer, and have studiously avoided the use of alcohol in any form, their children have been strong and healthy, suffering little or seldom from any stomach derangement, and running the gauntlet of the usual disorders of childhood without causing undue anxiety to their parents, or being more than

temporarily inconvenienced by the course of the malady.

Not so in the case of mothers who depend largely upon stimulants: the children are frequently puny, excitable, and always ailing. They succumb readily to attacks of bronchitis, diarrhoea, and other similar ailments, and even when they survive the period of childhood, are often subject to various forms of dyspepsia that unfit them for the actual warfare of existence, and render their lives miserable.

In cases where the mother's milk is inadequate to supply the wants of the child, it is a far wiser plan to give cow's milk (diluted with one-third water and slightly sweetened) by means of the bottle to make up the deficiency, than for the mother to attempt to force the secretion of milk by resorting to stimulants.

It is a popular fallacy that it is not a wise plan to mix the milks. This has no foundation in fact. Children thrive and do well where the bottle is alternated with the breast, provided no thick or starchy food be given. In those cases where the mother's milk is deficient in quantity, or defective in quality, much may be done to improve its condition by the mother taking a more liberal diet, of which cow's milk forms an important element. This will be far more likely to prove successful than by resorting to stimulants—such as stout, port wine, or even spirits, which more often tend to produce a feverish state of the system, and thus defeat the very object we have in view by diminishing the secretion of milk.

DISCIPLINE, like the bridle in the hand of a good rider, should exercise its influence without appearing to do so; should be ever active, both as a support and as a restraint, yet seem to lie easily in hand. It must always be ready to check or to pull up, as occasion may require; and only when the horse is a runaway should the action of the curb be perceptible.



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CONTENTS FOR OCTOBER, 1881.

GENERAL ARTICLES.	Page.
Brain Culture and Brain Feeding.— <i>By the Editor.</i>	217
Vegetarian Athletes.— <i>By G. Wharton James.</i>	220
How to Prepare Cow's Milk for Babies.— <i>By a Mother.</i>	221
Alcohol for Nursing Mothers.— <i>By A. W. Edls, M. D.</i>	222
OUR DESSERT TABLE.	
Consciousness—Song—Worship—Aspecta Medusa.....	224
TOPICS OF THE MONTH.	
Success in Spite of Wealth.....	225
Record of Hygienic Progress.....	226
Will-power in Sickness.....	227
Delmonico—Success and Health.....	228
STUDIES IN HYGIENE FOR WOMEN.	
Our Working Women—To Prevent Onesidedness—Some Hints for Our Young Women.....	229
Civilization and the Race—Concerning Mountain Cures—A Sanitary Life	230
A Mother's Advice—King Theebaw's Health—Queen Victoria and Women Physicians—Gladstone's Vigor.....	231
Effects of New Discoveries on the Nervous System—Current Literature.	232

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one of the most accomplished women in New England. "Ah! now I have named her, which I did not mean to do!"—as "Warrington" once said of the same person, after applying to her a somewhat similar epithet. "Only think!" said one of the little queens of our little society, as she read the announcement, "that woman was a lady once!"

I well remember when a boy, to have only heard of Lothrop Motley as the handsomest fop and *flaneur* in Boston—the manager of fashionable assemblies, the leader of the dance. Wendell Phillips, in his Cambridge oration the other day, described the process of change which transformed Motley into an author and then into a reformer; and made his pen worth a dozen diplomatists to his country when the opening of the war found the United States almost without a friend in Europe. Of Mr. Phillips' own career I need hardly speak; nor of that other charming orator who, with his new Harvard honors upon him, praised Phillips at the Phi Beta Kappa dinner in words almost as eloquent as his own. Whatever be their errors or shortcomings, I never think of men and women such as I have named—and the list might easily be made longer, without recalling that fine passage in which George Colman, in his once famous "Looker-On," describes Sir Philip Sidney—putting the language, be it observed, into the mouth of a woman. This is the closing paragraph:

"This bright and accomplished cavalier might, if he pleased, in his day, have set the fashion of a shoe-tie or altered the shape of any man's peruke in the country; but he thought it more befitting his manhood and his greatness of soul, to hold out a brave example of virtue and religion. While all were looking up to him as the sample of courtesy, of elegance and gallantry, he was bethinking himself of his Paraphrase of the Psalms. He fell fighting for his country, and died in an act of Christian charity."—T. W. HIGGINSON

RECORD OF HYGIENIC PROGRESS.—
Writing upon the classic soil of Massa-

chusetts, there is so much material for a record of progress that one is only at a loss in selecting. But what has most attracted attention is the intelligent care of parents with regard to the conditions under which their children shall be educated. There is an almost universal protest against that hot-house culture by which children are made prematurely bright, and thus, in the end, physically and intellectually enfeebled. One might have anticipated the reverse, and expected to see the intellect crammed and crowded on, to the neglect of the body; but the reverse is apparent in nearly all the best families. Parents seem to know that their children will, in the end, receive a suitable education; that is a thing that goes without saying in this region, and so it is safe to give especial attention to the physical nature as the recognized basis of all true attainment; and, as a matter of fact, one hears more in families about good health than about a good education. Teachers, in their professional zeal, are not as careful as they should be concerning health. They are exceedingly liable to overwork both themselves and their pupils, but parents are not flattered and pleased to see their children advanced in their studies faster than is consistent with perfect physical health. No one can talk much with parents here in Western Massachusetts without being struck with the healthy and intelligent feeling that prevails upon the whole subject of mental hygiene. It is not here, as in some regions, a question that has to go begging for an audience. There is no subject that is listened to and discussed with more interest. "Health first and education afterwards" is practically the motto in thousands of families.

There has been a great deal said about the deterioration and dying out of the pure American stock—the New England breed of men, that has given character to this continent; but to all appearances the old hive is breeding as well as ever; not, indeed, so numerously, but with no loss of quality. The streets of a Massachusetts rural town swarm with children that one need

but to look in the face to recognize as the worthy progeny of the "blooded stock" that has been propagating itself here for two centuries. Indeed, there is evidence enough that what is lost in numbers is being made up in quality. If this picture seems overdrawn, it is because we are writing at an educational center, where even the Massachusetts mind is at its best; but just here, if anywhere, would not one expect to see an undue stimulation of the intellect? On the contrary, it is just here that one hears most about physical health and strength. Amherst College takes the lead among all American colleges in the physical training of its students. It does not leave the matter to base ball and boating clubs, but gives it the same systematic attention that is bestowed upon any study of its course, and issues an annual report concerning it. This awakening to hygienic care at Amherst commenced some twenty years ago, when an unusual amount of sickness prevailed among the students. President Stearns declared that the sickness was due to neglect of hygienic laws, and initiated a reform that has become an essential part of college life here, and that has furnished a model for other institutions.

We speak with no consciousness of exaggeration when we say that the hygienic awakening now apparent in New England, and to a large extent throughout this country, is a fact of prime importance in human history. No one can, at the present day, properly appreciate the influence of this continent and race upon human destiny as a whole; but it is certain that the character of that influence will be largely determined by the theory of education which shall prevail. If the education of the future upon this continent is to be normal and healthful, if sound minds are to dwell in sound bodies, and if the royal race that has its origin and best representation in the East is to be all that its vantage ground and high intelligence promises to it, then, indeed, may those who have faith in human evolution take heart, and promise themselves a true millennium. We sa-

lute glorious old Massachusetts as the queen of the States, because it is the breeding place of so much hygienic common sense.

WILL-POWER IN SICKNESS.—Had Mrs. Dombey only "made an effort," she would not have died. But, poor creature, she was so impotent, so listless, so effortless, that as soon as ever her breath began to show signs of leaving her, she resigned to what she regarded as the inevitable; and, as a reporter would picturesquely say, turned her toes to the daisies. When her windpipe became obstructed, she should have jumped up, coughed, jocularly remarked "neversay die," and perhaps she would have lived to this day. She chose, however, the more serene and becoming course of conduct, and slid down into the grave. Time and time again people have, when on a bed of sickness, come up to a point when they might easily have died, only that they were determined to live. They have set their feet, as it were, on a trap-door that covered a dark hole, but rather than sink into the hole they have summoned up a deal of courage, made a leap and passed the fatal spot. A little courage and will-power at such a time as this is worth as much as life itself, because it will often be the means of saving life.

These remarks are not merely the echo of an ancient superstition. We are aware of the fact that an Oriental record relates how a certain Hindoo god blotted himself out of existence when tired of life, and, repenting, recreated himself spick and span as he was before. At the same time this legend is founded on a truth. The late Earl of Beaconsfield's life is an illustration in point. He was not naturally gifted with a strong or enduring constitution, but he had a strong will. He felt that it was necessary that he should live till he had rounded off his career in a becoming way. There were many points in his life when he would have collapsed had it not been for the predominating determination on his part to live. History would have to deal with him and his life's work, and he

did not want any rough edges left. Nothing short of a premiership, an earldom, the regard of his sovereign, and the sympathy of a large and influential body of Englishmen would satisfy him. All these he secured by the exertion of his indomitable and tutored will-power.

DELMONICO. — Lorenzo Delmonico died at Sharon Springs on the 4th of September. The distinguished caterer succumbed to a complication of diseases, of which dropsy and gout were amongst the most troublesome. The saying is not always true, that doctors do not take their own physic. Delmonico undoubtedly took rather too much of the good things he prepared for his patrons, and thus brought on himself some years of more or less acute suffering. The variety of diseases which result from indigestion is great, and they are induced more readily, perhaps, by what is called good living than anything else. No man in the United States ever did more to encourage luxury in eating than Delmonico. His name was known all over the world as a friend of a luxurious table, and the purveyor of toothsome edibles, which would entice the appetite after it had been well satisfied. It is not too much to say that Delmonico did a great deal during his lifetime to spread such complaints as gout, stomachic troubles, and a long train of physical disorders. He was a friend of the doctors. His dinners were so daintily prepared that they demanded constant supplies of dinner pills and such like inventions to aid in their digestion. Under his *regime* oratory of a certain sort was encouraged and stimulated.

It would, perhaps, be unfair to charge Delmonico with the offences against outraged Nature that have been committed by his customers. He stepped into business and supplied the demands of an indolent, rich and luxury-loving aristocracy. His object was to make money, and he succeeded. But the facts remain as we have stated them. His life was spent in catering to the morbid appetites of the rich, furnishing them with what is called, we

presume, on the *lucus a non lucendo* principle "good living."

SUCCESS AND HEALTH.—A young man writes us for a few rules which will enable him to succeed in life. Success to some is easy; they cannot fail; they are born to it. To others it is hard; they are almost sure to go under. So there are no rules which will insure it, but the following will aid: The first condition is good health; it is true, some healthy folks fail, and some rather sickly ones succeed; still, other things being equal, the healthy man walks over the course most easily. We remember it used to be said of Garfield, in his younger days, that one of the secrets of his getting on so well was his magnificent health, and his ability to work almost 20 hours out of 24. Another secret of success is a good judgment. This is generally acquired, and not born with the person. Experience cultivates the judgment better than anything else; it must be trained. A few mistakes at first often opens the eyes wider than success. The boy obliged to make his own way cultivates his judgment and succeeds, while the boy who does not fails. The judgment should be cultivated early in life. It is not safe to wait till one is a man before he cultivates this part of his nature. Let this power be trained with the others in early life. A father had two sons. On one he placed responsibilities in early life adapted to his age; on the other, none. The first succeeded much the best. Another secret of success is work. Labor is the philosopher's stone. Nothing can be had for nothing. Whatever a man achieves he must pay for. Then, too, he must have patience, faith and courage. These inspire a man, and render success almost certain. "Unless a man believes in something far higher than himself, something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams, of laws beyond his comprehension, of beauty and good and justice, beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail."

STUDIES IN HYGIENE FOR WOMEN.

OUR WORKING WOMEN.—A paper was read recently before the King's County Medical Society, in which Dr. Chace gave the results of two years' professional experience among working women. During that time 150 had come under his care. The saleswomen included in his investigation he divided into three classes: those who are reduced from comparative affluence to poverty, and must work to live; those who have good homes and do not need to work, but who desire an increase of pocket money for purposes of dress; and lastly, the poor girl whom want, both of self and relatives, forces to work for the benefit of the household in which she has her home. Of fifty girls of the independent class, not one had been prostrated by illness of a serious character, or lasting more than three days, during the two years they were under observation. They worked during the same hours and performed the same labor in the same way as their poorer sisters. They were not ill, however, because their hygienic environment was better, and because they were not subjected to the prolonged strain upon the nervous system inseparable from those who were obliged to work for bread under adverse circumstances. There is a very general existence of anæmia among girls of this class, consequent on a lack of judiciousness in choosing their food. A diet of pastry and confectionery, or a diet in which these things form a prominent part, inevitably brings with it poorness of blood and a badly nourished system. It is the duty of everyone who has any influence with working girls to give them some hygienic hints as to food, the kind and quantity required; dress, and the necessity for good and sufficient underclothing.

TO PREVENT ONESIDEDNESS.—The muscles of the prize-fighter, the wrestler, and the rower are the envy of a great many people; especially, perhaps, of those who are least muscular. After all, it is not wise to covet

muscles of steel, for they are generally developed at the expense of more important organs. The vital functions are often depleted by the abnormal development of the muscles. Many college athletes have been seriously injured and their life's-work rendered less effective by overwork of their bodies when training. There is a great tendency in the present day to develop one side only of a man. This is an age of specialties. The fields of accomplishments and learning are so wide that in this day, more than any other, a man to make a mark must be a specialist; he must follow one line of life, and stick to it. While many men who, in their way, may be called successful, have "touched all shores," yet the truth remains that this is an age of specialties. There is a one-sidedness in many men in consequence. There is a development of one function, or organ, or side of a man, at the expense of another. While we cannot do much to remedy the evils which grow out of this necessary factor in our civilization and advancement, we can do something. A man can strive to keep a certain amount of his equilibrium. If he has to develop his mental nature in securing his bread, let him develop his physical side as a recreation, and *vice versa*.

SOME HINTS FOR OUR YOUNG WOMEN.—We have before our eyes a young lady who is a type of a large class, and because of her representativeness a sketch of her will not be thrown away. She is wasting her nervous force and her life in a lamentable manner. She expends enough force and energy in a day to last one so slim of stature for a week. Nothing she does is done slowly or deliberately. Always in the hottest possible hurry, her life seems to be wound up to the highest possible pitch. She dashes about the house, slams doors, and bolts her food in half the time that more sober people take to eat theirs. With her trifles are momentous; her tongue seems to be incapable of uttering a soft sound; her temper is

all afire at a moment's notice; her adjectives are all superlatives, and sometimes she is ready to weep because she has no bigger and more expressive superlatives to use. Her energy, if properly engineered, would almost stem Niagara; she never moves except as if she were a Maud S., and going for a wager. Fervidness and rapture are her daily food. Where will all this end? We answer—in the madhouse or the grave. It is the pace that kills; it is this pace which renders nervous prostration one of the most prolific diseases of the day. Let those of our women who are always intense, take a thought for the next generation in whom the seeds of this abnormal haste are being sown with fatal effect.

CIVILIZATION AND THE RACE.—Is the human race deteriorating, physically? In other words, is civilization a shortener of life, or otherwise? Although much may be said for the haleness and heartiness of our grandfathers, and much against the pale, slim, city-bred dyspeptic, yet we cannot but come to the conclusion that the race is not in so sorry a plight as some people would judge. Among savages life is short, and it is the exception for a man to attain to 50 years, while long before that his powers are decayed. Then, too, in the records of English courts, from the Thirteenth to the Sixteenth century, Sir Thomas Hardy found no instance of a man who had survived his 80th year, and the age of 70 was rarely reached, and was regarded as extreme. The advance in medical knowledge, the spread of education and sanitary improvements have, taken together, had a great effect in adding to the average of men's lives. It is true we see certain unwelcome signs of decay, notably in the teeth of the present generation; but these are the result of local causes which, it may be hoped, will disappear in course of time. Railroads and steamships do much, indirectly, to benefit the race constitutionally, in bringing together to this country hardy representatives of other races. The intermixture of blood which is the result cannot but exert a highly

beneficial result on this nation. In this matter we are, as a people, highly favored, and the time may be looked for when Americans will stand out before the world, more even than now, as one of the healthiest nations extant.

CONCERNING MOUNTAIN CURES.—There is one feature connected with mountain cures which should not be overlooked. There are, speaking broadly, two classes of persons to whom the mountains offer health. One class comprises those who have been overworked in the city; whose lungs, digestive organs, eyes, etc., are out of order, and want air and exercise. This class of persons, we may say at once, could get cured as well on a plain or on the sea, as in the mountains, so long as they get air and exercise. But there is another class to whom the mountains offer special advantages. They are afflicted with a kind of phthisis which needs bracing, rare, stimulating, dry air. To go to Colorado, New Mexico, or Arizona is new life to them. But cures of this character are conditional. A young man left Philadelphia for Minnesota, some time ago, in an almost hopeless condition, and in a short time his constitution was built up by the new air. The most biting cold of the Minnesota winter did not harm him. He wanted to exhibit his health to his Philadelphia friends, but a return to the City of Brotherly Love brought back all his old alarming symptoms. He had to flee to Minnesota again, where he once more found perfect health. Then he took a trip to the far West. But at San Francisco his old trouble returned. We repeat—the man who wants air and exercise and goes to the mountains, where he recuperates, is different from the man who needs air of a peculiar kind to aid him in warding off consumption. This latter, when he gets where he finds vitality in the air, must follow the advice Sumner gave to Stanton, in that expressive word "stick."

A SANITARY LIFE.—Is a sanitary life worth living? That is the latest question. We propound another: Is an unsanitary life worth living? To

the first we give an unqualified affirmative answer. To the latter we give a negative answer, which shall be almost as unqualified. The question we have started with was first put by an English doctor, in a communication to the press. He took it upon himself to answer it in the negative, or in what amounted to that. He expressed a longing for the good old days when people did not care what they ate; when dyspepsia and the methods for its avoidance were not on everybody's tongue, as now; when, in short, sanitary measures were alked of and understood, not by the masses, but only by the doctors.

Surely such a longing as this doctor has expressed cannot be shared in by any but those persons whose longings are characterized by morbidity. If human life is of any worth; if it is desirable that a man should live to a good old age, extending his prime years beyond what was the custom a few decades ago, then certainly a sanitary life is worth living, for by means of it only can this desirable end be attained. But if, on the other hand, the true policy for a man to adopt is to act up to the principle of him who said, "Let us eat, drink and be merry, for to-morrow we die," why, then, an unsanitary life is best.

The world is awakening to the fact that progression is the order of the day. It also realizes that true, upward, onward movement and an unsanitary existence are diametrically opposed. To avoid premature death and ill-health, the path of the hygienist is chosen by the wise. There are no two ways for the world to progress. It must contain men who are striving to reach the ideal of sanitary perfection, if it would reach the ideal of human perfection. The man who says to the contrary is an ignoramus, a hypocrite, or a villain.

A MOTHER'S ADVICE.—A mother who glories in having, by the Lord's mercy, successfully reared nearly a dozen babies, writes in the Public Ledger, of Philadelphia, advocating the use of cold water as drink for young children. She opposes the idea that cold water is not good for children in hot weather,

and suggests that they be allowed to drink as much as they like. Water should not be iced, nor, of course, warm, but cold. There is much good sense in the suggestion and we commend it to our readers.

KING THEEBAW'S HEALTH.—We regret exceedingly that King Theebaw of Burmah suffers from ill-health. Our regrets are not so much on account of the potentate himself, for we scarcely regard him as worthy of a decent man's regard; it is on account of his people, who have to suffer for his sickness, that we wish he would get well. Theebaw's astrologers appear to be more confirmed rascals than politicians, always excepting those of the Guiteau stamp. These worthy Eastern star-gazers have recently recommended a miscellaneous sacrifice of several hundred men, women and children, for the purpose of getting public affairs and the health of the King mended. It would be a good move to get some doctor of the old, the very old, school, to go to Burmah, and after ingratiating himself into favor with the King, kill or cure him. If the former, then Theebaw would be unable to torment his subjects any more, and if cured, he might reform. But we should prefer a doctor who would bleed, dose and—kill him.

QUEEN VICTORIA AND WOMEN PHYSICIANS.—Queen Victoria, who is said to be an admirable business woman herself, has done great injustice to her own sex by influencing the International Medical Congress, which recently met at London, against admitting women delegates to its councils. Whether the Queen did this to please Sir William Jenner or herself, we do not know. Not much harm can come from it, however. If women wish to study medicine, and have a natural qualification for it, they will continue to do so whether it pleases the Queen or not.

GLADSTONE'S VIGOR.—There is something laughable in the freaks of Gladstone. He is a man of wondrous energy. What is to him but healthy exercise would prostrate an average man. When

his medical advisers told him recently that he must remain in perfect quiet, his idea of rest was to take the new version of the New Testament and colate it with the Greek. While sitting in the House of Commons during the land bill discussions, he seems to take a positive pleasure in pulverizing his opponents, and this he does as easily as though they were flies. Gladstone seems to have concentrated in him the bodily and mental health and vigor of several generations.

EFFECTS OF NEW DISCOVERIES ON THE NERVOUS SYSTEM.—When a new discovery is made which threatens to destroy our cherished opinions and beliefs, or when we are in great affliction, and are undergoing trials, we often act as if the earth were giving way beneath our trembling feet and the heavens falling over our unprotected heads, when it is only our own false opinions which are being blown away and vanishing from our longing gaze. This is the time for us to set earnestly to work to reconstruct our mental fabric and to build it in accordance with the new needs of the hour.

A CERTAIN young clergyman, modest almost to bashfulness, was once asked by a country apothecary, of a contrary character, in a public and crowded assembly, and in a tone of voice sufficient to catch the attention of the whole company, "how it happened that the patriarchs lived to such extreme old age?" To which question he immediately answered, "perhaps they took no *physic*."

CURRENT LITERATURE.

—O:—

SCIENCE AND HEALTH. By Mary B. Glover Eddy. Third Revised Edition, in Two Volumes. Lynn, Mass.: Asa G. Eddy. Price, \$3.

This is perhaps the most remarkable book on health, in some respects, which has appeared in this century. The author evidently discards all the knowledge which has been accumulating during the past ages as false—anatomy, physiology, hygiene all go by the board, and so does mesmerism and magnetism, and every form of

medication, bathing, dieting, etc. The author's idea is that disease is only a belief, and all on has to do to be cured is to get entirely rid of the belief. You must never talk to the sick about disease, and make no unnecessary inquiries to their symptoms; never draw their attention to any unfavorable changes; never tell them will be difficult to cure them; never allow anyone else to do it. First of all, allay fear; this soothes the worst symptoms. Disease is only a dream, and the patient must be awakened from it. No medicines, manipulations, or external applications are permitted. Everything is done through mind. You are in a suitable way argue like a lawyer with your patient, or he with himself, to prove there is no such thing as disease, except in the mind, and if you rouse it from there the patient is cured, and never need be sick again. Whether our author would apply this theory to broken bones, wounds, contagious diseases, or not, we do not learn from her books. Applied to certain conditions this method has great value. It is claimed that even the reading of the author's book has cured hopeless cases, for, having convinced the reader that his disease was only a belief, nothing more was needed. The author claims that her methods are those used by Christ and His Apostles, and she is establishing a church and school to propagate them.

AMERICAN NERVOUSNESS; ITS CAUSES AND CONSEQUENCE. By George M. Beard, A. M., M. D. New York: G. P. Putnam's Sons. Price, \$1.50.

This work is a sort of supplement to a former work on Nervous Exhaustion. It adds one more to the numerous works on a subject which cannot be studied from too many standpoints or too thoroughly investigated. It argues that there has been a great increase of nervous disorders in America, chiefly because of our dry climate; our extremes of cold and heat; our civil and religious liberty, and our mental activity. For the present, according to Dr. Beard, the outlook for a diminution of nervous diseases is not very hopeful; but in the near future, say in one or two hundred years, there will be a change for the better. The book is suggestive and will repay a careful perusal.

THE BEER QUESTION. By A. M. Powell. New York: The Temperance Society Publication House.

Mr. Powell is one of the most rational, uncompromising advocates of temperance in this country. He considers the question of the use of alcoholic drinks almost settled now, so far as they relate to distilled liquors, and the battle now transferred principally to the question whether we shall drink beer? He answers this question pointedly in the negative, and brings numerous high authorities to prove his position. We commend the little work heartily to all who are interested in this momentous question of temperance, which is destined at no late day to take precedence of almost all other among social science subjects.

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Barberry Jelly.	Cauliflower.	Eating Grape Seeds.	Buckwheat Gravy.
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Barley Water, plain.	Chocolate and Cocoa.	Egg Sandwiches.	Food and Growth.
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Apple Bread.	Diet of Students.	and Wislicenus.	Oatmeal Drinks.
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Boston Brown Bread.	Dietetic Habits.	Food for Feeble Chil-	Baked Omelet.
Brown & Sweet Bread.	Digestion.	dren.	The Queen's Omelet.
Buttermilk Bread.	Fashionable Dinners.	Right Use of Fats.	Sandwich Omelet.
Graham Yeast Bread.	American Temperance	Best Season for Fish.	Oranges before Break-
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Oatmeal Bread.	Barley Water.	tions.	Raw Oysters.
Wholesome Rye Bread.	Blackberry Water.	Substitutes for Flesh.	Apple Pie.
Bread with Potatoes.	Egg Tea.	Amount of Food Re-	Float Pie.
Yankee Brown Bread.	English Tea.	quired Daily.	Puff Pie.
Hygienic Breakfast.	Fig Water.	Food and Animal Heat.	Pie for Dyspeptics.
Barley Broth.	Spring Drinks.	Food and Strength.	French Pie.
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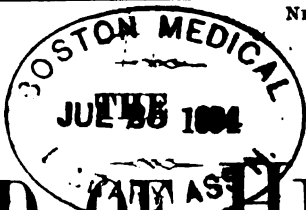
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HERALD OF HEALTH

DEVOTED TO THE CULTURE OF

BODY AND MIND.

OUR MOTTO:

"A Higher Type of Manhood—Physical, Intellectual, and Moral."

CONTENTS FOR NOVEMBER, 1881.

GENERAL ARTICLES.

Page.

Hygienic Treatment of Consumption.— <i>By the Editor</i>	241
An Ancient Health Book.— <i>By R. M. T.</i>	244
Dangers and Diseases of the School-room.— <i>By C. A. L. Reed, M. D.</i>	247

OUR DESSERT TABLE.

Let Your Angel Operate—Not Finis—Asking a Blessing—True Culture— The Jewel of Content.....	248
---	-----

TOPICS OF THE MONTH.

The Death of Garfield.....	249
Record of Hygienic Progress—Is Wickedness Increasing?.....	250
Vegetarianism in England and Here—A Barbarous Entertainment.....	251
How to be a Good Shot—Different Forms of Exercise—Sand-bag for the Sick-room.....	259

STUDIES IN HYGIENE FOR WOMEN.

Headwork in Housekeeping—Too Beautifully Dressed.....	253
May Women Smoke?—A Good Biscuit.....	254
Mothers' Tenderness to Their Children—Hopefulness—How to Begin the Day—Why do We Eat Soup at Dinner First?—Work at Low Pressure.....	255
Arsenic in Wall-paper—Current Literature.....	256

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THE HERALD OF HEALTH.

NOVEMBER, 1881.

HYGIENIC TREATMENT OF CONSUMPTION.

BY THE EDITOR.

FOR many years we have regarded consumption in its early stages as best cured by air, exercise and food. Few people, even the most educated of our physicians, however, know much about applying exercise. It is positively painful to see how little is known on this subject. Pulmonary consumption, when fully developed, is not a slight malady, but in its very earliest stages it may be reckoned as not so difficult of cure, especially if the constitution is a good one. Much depends on this. Here, however, is where the greatest difficulty lies. A man or woman with a first-class constitution rarely has consumption. It is generally the weaklings who have it. Still, even in their case, much can be done by wise hygienic treatment. Dr. Felix Oswald is writing a series of papers on physical education, for "The Popular Science Monthly," and he seems to look upon drug medication, like witchcraft, as the remains of an old superstition, which in a century or two will be discarded. In speaking on this disease he gives the following interesting statement:

"Pulmonary consumption, in its early stages, is perhaps the most curable of all chronic diseases. The records of the dissecting-room prove that in numerous cases lungs wasted to one-half of their normal size, have been healed, and, after a perfect cicatrization of the tuberculous ulcers, have for years performed all the essential functions of

the sound organ. Still, the actual waste of tissue is never perfectly repaired, and fragmentary lungs, supplying the undiminished wants of the whole organism, must necessarily do double work, and will be less able to respond to the demands of an abnormal exigency. But the lungs of a young child of consumptive parents are sound, though very sensitive, and, if the climacteric of the first teens has been passed in safety, or without too serious damage, the problem becomes reduced to the work of preservation and invigoration; the all but intact lungs of the healthy child can be more perfectly redeemed than the rudimentary organs of the far-gone consumptive; the phthisical taint can be more entirely eliminated and the respiratory apparatus strengthened to the degree of becoming the most vigorous part of the organism. The poet Goethe, afflicted in his childhood with spitting of blood and other hectic symptoms, thus completely redeemed himself by a judicious system of self-culture. Chateaubriand, a child of consumptive parents, steeled his constitution by traveling and fasting, and reached his eightieth year. By a relapse into imprudent habits the latent spark, which under such circumstances seems to defy the eliminative efforts of half a century, may at any time be fanned into life-consuming flames, but in ninety-nine out of a hundred cases it will be found that the first improvement followed upon a change

comminutes the other parts of food so that when they reach the stomach the juices of this organ can get at them, and make such changes as are essential to their digestion. The food, no matter whether starchy, albuminous or fatty, must be reduced to very minute particles before the digestive fluids can act upon them efficiently.

We now come to stomach digestion. The albuminous parts of our food are mainly digested in this organ. This includes the gluten of bread, and the albumen of egg, and the fibrin of flesh, and the curd of milk. They, like starch, are insoluble in water, but if they are finely chewed, so the gastric juice can get at them, they are made soluble by taking up a molecule of water. This converts the gluten, the albumen, and the fibrin into what is called a "peptone," which is only a soluble form of albumen. In this condition it can be dissolved in water as easily as sugar, and absorbed through the intestinal walls and carried into the blood. If the chewing has not been well done, then digestion is prolonged, and the individual becomes conscious that he has a stomach. Then the sufferer has to be put on a special diet, and the doctor begins to thrive on his misfortune.

Another reason for chewing our food thoroughly is the fact that in modern times the stomach is probably not so strong as it was formerly, and secretes too little or an impaired gastric juice, quite incapable of dissolving thoroughly unmasticated substances so as to get all the value out of them. The undigested part, of course, passes off and is lost.

The oily parts of our food are neither digested in the mouth nor stomach, but further on. When the pyloric ring, which closes the lower end of the stomach, relaxes, and allows the acid and partly digested food to pass out, it comes first in contact with the bile from the liver, which renders it alkaline. And now the action of the fluid secreted by the pancreas comes into play. This pancreatic fluid is a curious stuff, and has wonderful qualities. It contains four principles—one for digesting

any starchy matters which escaped the action of mouth digestion, and for digesting any albuminous food that the stomach missed while in an alkaline solution; a third substance which will curdle milk, and a fourth substance that will emulsify fat; that is, convert it into a condition so it may be absorbed with the other substances through the intestinal canal. It is in this place that digestion is most active. Not only are the oils, fat meats, butter, cream, etc., digested here, but a finishing touch is put on all forms of digestion.

The digestion of fat in some form is exceedingly important. It is the crowning work of the digestive organs. Without fat we suffer with cold, grow lean and weak. The tissues become abnormal, and often consumption sets in. It is true that starch answers the purpose of fat in some respects, but it is not probable that such careful preparation for the digestion of the latter substance would have been made but for its necessity to health.

In the digestion of fats, chewing is quite as important as for starch and albumen. Pure fat taken into the stomach may, no doubt, be digested by an Esquimaux, but not so easily by an American. Butter should be put on bread, and the bread well masticated, so as to separate the parts far from one another. Cream should be eaten with bread or potatoes for the same reason; otherwise, the loss will be immense. The loss is great under all circumstances. It is said that no steam engine is so perfect that it can save more than fifteen per cent. of the fuel burned under it and convert it into work. No digestive apparatus can convert all the food eaten into force. How much is lost no one knows; but, perhaps, half of it in well people, and much more in dyspeptics, who do not digest nearly all they eat.

The mineral part of our food has not been considered. It apparently does not require digestion, but is dissolved and carried into the blood nearly or quite in the condition in which it is found in the grain, fruit and meat we

consume. At any rate, little is known on the subject at present.

It has been thought by many that the less we know about our stomachs the better it will be for us. Digestion is an involuntary process, and goes on without our thought, and the moment we begin to think about it we do harm. There is much truth in this. It is folly to be thinking over what evil may happen during the process of di-

gestion, and no one should do this. No one should talk too much about his eating and drinking, or think too much about it. What he may and should do is to find out what is best, and get into the way of doing it, and the habit will soon become involuntary, and then it will go on without thought. Fix on that course which is best, and habit will not only render it easy but delightful.

THE BREAD OF THE FUTURE.

BY LOUISA S. BEVINGTON.

AMONG the societies which have sprung into existence and made rapid way within the past twelve months, is a league that believes in brown bread, properly made, and that agitates for its making and baking, and pressing, by example and precept, upon the acceptance of the children of the poor.

The society calls itself the Bread Reform League; and its members energetically labor to bring home to the mind of the public the conviction that our ordinary English disposal of bread material is wasteful, and dietetically foolish, owing to the rejection as human food of certain nutritious parts of the wheat.

The contention of bread reformers against bread as at present made is twofold—indeed threefold. They object to white bread. They object to ordinary brown bread. They object, though in less degree, to the "whole-meal" brown bread, which has of late years been the nearest approach to the right thing we, in England, have been able to procure.

What the right thing is, it is my purpose to show. But before describing it, and enlarging upon its merits, let us notice the grounds of objection to that wrong thing which, in one of its three forms, was probably upon the reader's breakfast-table this morning.

To understand these objections we must have before our mind's eye a notion of what a grain of wheat really

is, and its relation to ourselves as an article of food.

I have before me the picture of a magnified section of the grain. I see that all the central and by far the larger part of this section is composed of the cells from which alone white flour is made. Analysts tell us that these cells contain a very large proportion of starch, and a small percentage of the nourishing substance known as gluten. Surrounding this white central portion of each grain of wheat are five layers of other cells. And outside all is the hard skin or "cortex"—a woody, fibrous, and even flinty covering, which contains nothing valuable as human food.

But the layers of cells lying between this hard skin and the central white portion are rich in materials which go to support life. The inmost layer—that next to the starchy center—is composed of large cells, chiefly formed of gluten. The remaining layers are full of useful mineral matters.

Properly to sustain human life and health, it is needful that a due proportion of all the materials which exist in each of these parts of the grain respectively, should be taken in food. There are but few articles of diet which contain them all, and in the right proportions; among these are milk and eggs, and bread made from the whole of the wheaten grain.

The office of each of the constituents of the wheat is definitely known in re-

gard to the support of life. The starch is valuable as a heat producer. The gluten goes to form flesh. The phosphatic salts and other mineral matters go to the formation of bone and teeth, and to the nourishment of brain and nerves. And bread reformers tell us that the cheapest, the most convenient, and the most universally wholesome way of getting the required proportions of these various necessities of life into the system, is to take them in the shape of properly made wheaten bread.

(a) The objection to white bread may now be readily guessed. It contains but a *part* of the needful nutriment, and that part in too large a proportion. And the whiter it is the worse it is in these two respects. Any one who had to live upon it, and upon nothing else, would starve his bones and his brains, and would speedily lapse into ill health. Too large a proportion of starch is retained in the preparing of white flour; a large proportion of muscle and tissue formers, and almost all the material for formation of bone and nourishment of nerves and brain being rejected and put to other purposes. For some reason or other, we have been for generations wasting a great deal of precious human food. What that reason is we will inquire later.

In the absence of sufficient bone-forming material children become liable to "rickets." The children of our English poor are singularly subject to bone disorder of this kind, and the fact is largely attributable to the custom of eating bread made exclusively from that white flour which is so deficient in lime and phosphates. For in the case of the poor, the missing requisites of diet are not supplied by the meat, milk, and eggs which, being readily obtainable by the wealthier classes, prevent the insufficiency of white bread from becoming, in their case, obvious. A very small proportion of phosphate of lime introduced into the dietary of a growing child is capable of making the difference between deformity and development.

(b) Next, what are the objections to ordinary brown bread?

What is brown bread as commonly made? Generally nothing more nor less than white flour, with some of the outer husk—the hard, innutritious coating of the grain—coarsely ground and mixed with the flour. It is, as an article of diet, even worse than the pure white bread; for it adds to the negative disadvantages of the latter its own positive disadvantage. This disadvantage consists in its irritating property, which is owing to the presence of the rough, hard, indigestible husk. Its behavior when eaten is, by its mechanical action, to irritate the alimentary canal, so that the food does not actually remain long enough in the body for what nourishment it contains to be duly absorbed and assimilated. Such bread is thus not only wasteful of its own material, but also of the human life-force and machinery that has to do with it.

(c) The objection to whole-meal bread is less than to either of the former kinds. Nothing said against white bread applies to it at all. We have in it the precious phosphatic salts in sufficiency, and also gluten and albumen in the full proportion. But the drawbacks of the brown bread remain. The whole-meal bread contains the flinty cortex, or skin; and, as commonly ground between stones, the harder parts of the grain (including this hardest of all) are left in coarse, angular bits. This bread is, though intrinsically richer in nourishing matters, no less irritating than common brown bread; and the nutriment is, therefore, not fully extracted from it by the eater, because its irritating property shortens the time of its digestion, and does not allow the system time enough properly to assimilate it.

This objection to brown bread—whether of the ordinary innutritious kind, or to the more modern whole-meal bread—is felt strongly by the working classes, who, without reasoning on the matter, find their way to the right practical conclusion in regard to it. Such persons, never having had the chance of getting a brown bread which is not irritating, and possibly associating this drawback with the

brownness of the bread, continue to prefer and to buy white bread. And the whiter it is the more they believe in its excellence as an article of food. Dr. Gilbert, F.R.S., in a letter to the Secretary of the Society of Arts, demurs to the introduction of bread made from the whole of the meal partly on this ground. He draws attention to the fact above noted, remarking that navvies and other members of the hard-working class invariably prefer white bread to brown; and he attributes this to the experience of the men who find themselves less nourished by brown bread on account of its stimulating quality. There is, of course, further to be considered the comparative unpalatableness of most brown bread. The brown breads hitherto within reach of the poor *have* been unsatisfactory. The "right thing" in bread has as yet had no fair trial.

Let us now definitely describe what that "right thing" is. We are prepared to demand of it that it should combine the digestibility of white bread with the nutritive quality of whole-meal bread, while sharing the disadvantages of neither. First as to its nourishing properties.

The wheat-meal bread that we desire to see substituted for the only semi-nutritious article now in vogue among the poor is stated to be of such efficiency as food that a shilling's worth of it will provide an ample meal for nine grown-up persons. Nothing is discarded in preparation of the wheat meal except the innutritious outmost skin of the grain. The five layers of cells containing the valuable mineral matters before named are all retained.

Next, as to its digestibility. Wheat-meal bread, in common with whole-meal bread, contains not only all the elements necessary for nutrition, but also "cerealine," a substance which operates as a ferment, promoting digestion. Dr. H. C. Bartlett tells us that "within the cellular formation of these skins (or layers) a curious fermentative albuminous principle is found, which in itself not only affords a most valuable nutritive quality, but has also the effect of rendering the flour of the ker-

nel more easy of conversion into a digestible condition, and materially assists in a rude panification, or bread making, which, however primitive, affords strong and healthy food staple." The superior digestibility, however, of wheat-meal bread over other whole-meal bread depends upon two further characteristics special to itself: 1st, its freedom from the hard, objectionable, and useless outer skin; 2d, the fineness to which the meal composing it is ground. These two characteristics distinguish it from all other brown breads made, and insure its complete wholesomeness. In ordinary brown bread, as in whole-meal bread, there exist "split chaff, awns, and other bristly processes, besides, in some cases, *debris* of various kinds, and bran flakes." These matters are what cause the unsuitability of such bread for the ordinary diet of the majority. Wheat-meal bread is made from meal freed from these irritants; the grain having been subjected to a process of scraping, called decortication, before being ground.

The other result—the fineness of the ground meal—is obtained by the use of suitable *steel* mills. Only in a steel mill is the fine grinding of the harder parts of the grain possible without damage to the quality of the grain. Ground in the ordinary way between stones, the branny portions of the grain are necessarily delivered in those large, angular flakes, which are the cause of the irritating and indigestible properties alike of common and of whole-meal brown bread. By the use of a well-adapted steel mill the grain is cut or chopped into minute fragments of a granular form. Besides avoiding the evil just noted, this process has a further advantage—the nutritive properties of the grain so treated undergo none of the deterioration which always accompanies the fine crushing of meal between stones. Such fine crushing develops much heat; which heat, in technical phrase, "kills the quality" of the meal, so that it is impossible to make really light bread from it.

Besides this fine, steel-mill grinding, it is especially important that the meal

be passed through an 18-mesh sieve, as further security against the retention of any large or angular particles. What will not pass the first time should then be re-ground. This simple but perfect process completely remedies the irritating quality of the meal.

Miss Yates, the earliest agitator in the matter, observed two years ago, when traveling in Sicily, that the laboring classes there live healthily, and work well upon a vegetable diet, the staple article of which is bread made of well-ground wheat meal. Nor are the Sicilians by any means the only people so supported. "The Hindoos of the Northwestern Province can walk fifty or sixty miles a day with no other food than 'chapatties' made of the whole meal, with a little 'ghee' or Galam butter." Turkish and Arab porters, capable of carrying burdens of from 400 to 600 pounds, live on bread only, with the occasional addition of fruit and vegetables. The Spartans and Romans of old time lived their vigorous lives on bread made of wheaten meal. In northern as well as southern climates we find the same thing. In Russia, Sweden, Scotland, and elsewhere, the poor live chiefly on bread, always made from some whole meal—wheat, oats, or rye—and the peasantry of whatever climate, so fed, always compare favorably with our South English poor, who, in conditions of indigence precluding them from obtaining sufficient meat food, starve, if not to death, at least into sickness, on white bread.

White bread *alone* will not support animal life. Bread made of the whole grain will. The experiment has been tried in France by Magendie. Dogs were the subjects of the trial, and every care was taken to equalize all the other conditions—to proportion the quantity of food given in each case to the weight of the animal experimented upon, and so forth. The result was sufficiently marked. At the end of forty days the dogs fed solely on white bread died. The dogs fed on bread made of the whole grain remained vigorous, healthy, and well nourished. Whether an originally healthy human being, if fed solely on white bread for forty days, would likewise die at the end of that time, remains, of course, a question. The tenacity of life exhibited by Magendie's dogs will not evidently bear comparison with that of the (scarcely yet forgotten) forty days' wonder, Dr. Tanner. Nor is it by any means asserted that any given man or any given child would certainly remain in vigorous health for an indefinite length of time if fed solely on wheat-meal bread. Not a single piece of strong evidence has been produced, however, to show that he would *not*; and in the only case in which whole-meal bread has been tried with any persistency or on any considerable scale among us—to wit, in jails—facts go to show such bread to be an excellent and wholesome substitute for more costly forms of nutritious food.

HOW TO AVOID DIPHTHERIA.

BY THE EDITOR.

THERE is an old saying that an ounce of prevention is worth a pound of cure, and in some cases it is worth a great deal more. This is especially true with diphtheria, a disease which makes sad havoc with children in all parts of the civilized world. A few hints as to the best means of avoiding it may prove useful, but in the first place a few

thoughts concerning the way in which it is spread will make the subject more clear. The cause of diphtheria is not definitely known, but we do know it is propagated from the sick to the well by some invisible agency. Whether it is a peculiar form of bacteria or germs, as is taught by many, or a special animal poison, is not certain, and it makes

little difference, for all practical purposes, which method is true. The microscopist finds what he calls germs in the diphtheritic membrane of the throat, and thinks he has discovered the cause, and the chemist finds a peculiar animal poison, to which he attributes the disease. It may be one, or neither of them. What most concerns us is how it may be avoided. The following hints are those most to be relied upon:

1. Avoid the atmosphere near the disease. Especially is this important for children, whose throats are more liable to take on the poison than those of adults. No matter how mild the case is, keep children away from it.

2. Do not permit any person, nor even a dog or a cat to come to a child from the room where there is a case of diphtheria. The person exposed to it should disinfect his clothing, and bathe his body, and wash thoroughly his hair, and gargle his throat, before he comes in contact with a child after his coming from the sick-room.

3. Do not permit a child to ride in a carriage in which one sick with diphtheria has ridden, until it has first been disinfected.

4. Avoid all causes which cause the throat to become sore, raw, or tender during an epidemic of this disease. In fact it is well to avoid them at all times. A simple sore throat may become a case of diphtheria very easily, when the poison is in the air.

5. Do not allow any child to wear or handle any clothing worn by a person who has had diphtheria. It is criminal to sell or give away clothing of this sort, without most thoroughly disinfecting it first. An epidemic was recently caused in one of the New England States, and many lives lost, from some clothing from a child which died of this disease being sent to friends from a Western city.

6. Never kiss a person with diphtheria (mothers have lost their lives by doing this), nor drink from the same cup, nor blow a whistle he has used, nor use a pencil, or pen, or handkerchief of his.

7. Never send the clothing of a diphtheria patient to the common wash or

laundry, where other clothing may become infected.

8. Disinfect all the excretions from one sick of this disease by a strong solution of copperas water before disposing of them.

9. If a child has been exposed to diphtheria by accident, or by any means, at once isolate it from other children, give it a thorough warm bath daily, and clean clothes; put it on a diet of brown bread and milk, with fruit, and wait till all danger is over before removing it from quarantine.

Diphtheritic poison, no doubt, goes for miles in the air from one house to another. The wind carries it, and when there is an epidemic the greatest precaution should be taken. With all our care we are not always able to prevent its spread entirely, but much may be done.

10. Allow no children to attend a funeral of one who has died from this disease.

A few years since diphtheria attacked six members of the grand-ducal family of Hesse-Darmstadt, but no other of the sixty members of the household, no nurse, no physician, was attacked. The British Medical Journal infers that "all the cases were produced by direct infection, doubtless by kisses." The Scientific American adds: "As every physician knows, it is no uncommon thing for adults to have diphtheria so mildly that it is mistaken for an ordinary sore throat resulting from cold; yet such a person can easily infect a child, and the child become a center of malignant infection. In view of the fatal prevalence of diphtheria, therefore, the kissing of a child upon the mouth by a person with a sore throat is hazardous, if not criminal; and scarcely less so is the practice of allowing children to kiss their ailing playmates. It would be wise to exercise great caution in this matter, if not to discontinue the practice of kissing upon the mouth altogether." The best preventions are to be found in the hints given, and in most thorough cleanliness about the house, the air, and the drains, water supply, and cellars.

OUR DESSERT TABLE.

APPROPRIATE CONTRIBUTIONS FOR THIS DEPARTMENT SOLICITED.

HOW TO BE BRIGHT.

- "How to be bright?"
Said wise Uncle Bill.
- "Why, look at this 'ere
Cucumber down here,
Hugging the ground
Away from the light,
Under the vines
All out of sight.
There's not a bit
Of sunshine in it.
- "But look at the peach
Up there in the tree,
Within the sun's reach;
Bright colors you see;
Be like this 'ere
Rare-ripe so clear,
With its ruddy cheek
Inviting you near,"
Said wise Uncle Bill.
- "There's sunshine in it;
In that not a bit.
- "See suns in all kinds
Of people you meet,"
Says bright Uncle Bill:
- "Yes, find in them light
And warmth; make them bright.
The cynic make stare
For being a bear,
And never be able
To make you unstable,
And feel as does he.
- "So speak to the proud
With not a cast face,
Nor forced answer loud,
But with pliant grace;
That they'll think of you
In pleasant degree,
And hope you'll again
Cross their way,"
Says my Uncle Bill.
- "At the unhandsome
So look as to cheer
Them with the idea
That, after all,
They might proceed straight
To be photographed,
And not crack the plate,"
That's my Uncle Bill.
- "Give the unfortunate
Souls you may know
A pry; make it plain
'That 'tis the world's gain,
Their career, and they
Have not lived in vain."
Just like Uncle Bill.

H. L. Howard, in the Index.

Friendship! mysterious cement of the soul!
Sweet'ner of life, and solder of society!

ONLY A CURL.

- Only a curl—of golden hue—
Neatly labeled and put away—
Held by a ribbon of plaintive blue—
Which I took from its wrapper yesterday.
- I muse on its softness, and note each thread
That goes to make up the silken tress;
Ah! what a light on the past is shed
By this heartfelt token of tenderness.
- Only a curl—from a young child's head—
Wrested away in its gentle sleep;
But Memory by it is tearfully led
To that quieter rest which the daisies keep
- Only a curl—of deepest jet—
The pledge of a friendship forever fair;
And he who wore it—I see him yet—
For him there is no more toll or care.
- Only a curl—of deepest brown—
Which a lover dotes on with pride to-day;
"The prettiest girl in all the town,"
It says—or I hear its owner say.
- They are put aside for the secret hour,
Curls of brown, of jet, and of gold—
But who shall measure their subtle power,
Their pathos and meaning so manifold?
- Only a curl—did I hear you say?—
Smoothly folded and daintily furled;
Yet it awakens thoughts in my heart to-day
Which I would not barter for all the world
Joel Benton.

TRANSITION.

- Our life is but a passing day.
Some only breakfast and away,
Others to dinner stay, and are full fed,
The oldest man but sups and goes to bed;
Large is his debt who lingers through the day;
Who goes the soonest has the least to pay.
- As onward from the spot I passed
One lingering look behind I cast,
A wave had washed the lines away;
And thus, methought, it soon must be
With every mark on earth from me.

GLORY.

- What is glory? what is fame?
The echo of a long-lost name;
A breath, an idle hour's brief talk
The shadow of an arrant naught;
Dying next morrow;
A stream that hurries on its way,
Singing of sorrow. *Motherwell.*

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CONTENTS FOR DECEMBER, 1881.

GENERAL ARTICLES.	Page.
Scientific and Practical Questions concerning Digestion and Indigestion.— <i>By the Editor</i>	265
The Bread of the Future.— <i>By Louisa S. Bevington</i>	267
How to avoid Diphtheria.— <i>By the Editor</i>	270
OUR DESKERT TABLE.	
How to be Bright—Only a Curl—Transition—Glory.....	272
TOPICS OF THE MONTH.	
End of the Volume.....	273
Total Abstinence and Life Insurance—How Voltaire Cured the Decay of His Stomach.....	274
Unhealthy Cities—An Unholy Well.....	275
California Bains—Treatment of Diarrhea—Carlyle and an Eminent Doctor—Marriage and Parentage.....	276
STUDIES IN HYGIENE FOR WOMEN.	
A Mother's Patience—Remarking on Each Others' Looks.....	277
Can a Society Lady be a Teetotaler?.....	278
The Tapering Waist—Two Women in the Field.....	279
Early Education of French Girls—Current Literature.....	280

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M. L. HOLBROOK, M. D., Publisher,

13 & 15 LAIGHT STREET.

\$1.00 a Year. Single Copy 10 Cents.

important than a farm journal, a political journal, or a story paper. A good health journal in every house, and its precepts practiced, would save money instead of being an expense. It would make the doctor's bills less, stop all investments in quack medicines, and give greater power to labor and enjoy.

If all else is uncertain, this is at least as clear as the day, that the brightness and usefulness of life, as well as its darkness and disaster, depend to a great extent on the health we possess, and this depends largely on the intelligent care we give to our bodies and our brains. *A HERALD OF HEALTH* in every house would increase the brightness and diminish the darkness there.

TOTAL ABSTINENCE AND LIFE INSURANCE.—At the commencement of the total abstinence movement, it is said, some insurance companies hesitated to accept teetotalers. Very soon, however—in 1840—a Temperance Provident Institution was started especially for insuring abstainers.

Ten years later this society added a "General Section" for moderate drinkers, who now far outnumber the abstaining members. This "Temperance and General Provident Institution" has issued over 72,000 policies, and has an accumulated capital of over £2,700,000.

Fortunately this company is one which divides a proportion of the profits amongst those assured. Of course the lower the death rate is, the fewer are the claims and the greater the profits.

For thirty years this society has kept separate accounts of the receipts and payments of the "Temperance" and the "General" sections, making each section meet its own death-claims, so as for each section to accumulate its own actual share of the profits left after all claims have been met.

Life assurance actuaries had calculated the average death-rate among insurers as a whole, but since the abstainers and non-abstainers have been divided, as above, some very startling results have appeared, and still continue to appear. For instance, at the

last five-yearly division of profits allotted in 1876, the death-rate among the moderate drinkers had been so far in excess of the abstainers, that the latter were entitled to 30 per cent more bonus than the former.

In the subsequent four years, as shown in the Directors' report for 1880, the deaths among the moderate drinking section were a little over the "general" insurance average, but the total abstainers who, on the "general" average ought to have died to the number of 730, had only 515 deaths, thus exhibiting a saving of 215 lives, and leaving in the treasury the sum of £47,213, for which they were insured! Had the non-abstaining section exhibited a similar low death-rate the deaths among the moderate drinkers would have been 822 instead of 1,174, or a saving of 352 lives!

No wonder that the *Commercial World*, a London financial paper, says: "These statistics, as it seems to us, prove, as nearly as may be, to demonstration, that the non-use of alcoholic liquors (and the mode of living commonly associated therewith) is in an aggregate of cases, or in other words, as a rule, most favorable to longevity."—*Joseph Mallins.*

HOW VOLTAIRE CURED THE DECAY OF HIS STOMACH.—In the "Memoirs of Count Segur" there is the following anecdote: "My mother, the Countess de Segur, being asked by Voltaire respecting her health, told him that the most painful feeling she had arose from the decay in her stomach and the difficulty of finding any kind of aliment that it could bear. Voltaire, by way of consolation, assured her that he was once for nearly a year in the same state, and believed to be incurable, but that, nevertheless, a very simple remedy had restored him. It consisted in taking no other nourishment than yolks of eggs beaten up with the flour of potatoes and water." Though this circumstance concerned so extraordinary a person as Voltaire, it is astonishing how little it is known and how rarely the remedy has been practiced. Its efficacy, however, in cases of debility, cannot be

questioned, and the following is the mode of preparing this valuable article of food as recommended by Sir John Sinclair: Beat up an egg in a bowl and then add six tablespoonfuls of cold water, mixing the whole well together; then add two tablespoonfuls of farina of potatoes; let it be mixed thoroughly with the liquid in the bowl; then pour in as much boiling water as will convert the whole into a jelly, and mix it well. It may be taken alone or with the addition of a little milk in case of stomachic debility or consumptive disorders.

THE INDEX.—A good index will be found at the end of this number. It includes titles of all the articles published during the year. Any subscriber who has not got the entire volume for 1881, can secure it, neatly bound in paper, post-paid, for \$1.25; cloth bound, \$2.00. A few volumes for other years can also be had.

UNHEALTHY CITIES.—It has been said that if it were not for the pure blood and strong physiques which are produced in the country, our large cities would dwindle, and their people become extinct. Were it not for emigration and migration the City of New York would decrease in the numbers of its population. All large cities produce an abundance of puny, weak and pale-faced offspring, possessed of numberless complaints and aches which are unknown to the country. "God made the country and man made the town," is a saying, trite, but to the point. For our part we are much obliged to the country for the brains and the muscle, the health and the strength it furnishes us.

New York City is, undoubtedly, more healthfully situated than most large cities of the world. There is nothing stagnant about its air, because of its close proximity to the sea. But what shall be said of such places as Manchester, England, the air of which is frequently heavily charged with sulphuric acid, sulphate of ammonia, and carbonate of ammonia? It is said that at the Infirmary in Manchester, "and

a considerable distance therefrom in all directions, no ozone ever comes, day or night, from year end to year end." In other words, there is a stagnation of the air, and also a constant source of injury to the breathing apparatus of the people in the sulphurous gases which are emitted from thousands of chimneys day and night. The wind is a great scatterer of noxious gases, and an efficient purifier of the air, but gales strong enough to clear the poison from the air of Cottonopolis come too seldom. After all, a country life has its charms, and these are only appreciated properly when the evils incident to city life are realized fully.

RENEWING SUBSCRIPTIONS.—Now is the time to renew subscriptions and to get new subscribers. A club of five will be filled for \$4, without premium. Add the price of the premium to each subscription when it is desired. Let none of our friends fail to send at least a club of five or ten.

AN UNHOLY WELL.—In the East there are wells to which Mohammedans make long pilgrimages, in order that they may drink of their sacred waters and live. These wells are called Holy, and are greatly venerated. Now the word holy, in its original signification, means simply healthy, sound, good, and applied to a well could mean nothing more than one whose waters were excellent, and of such a character as to promote health and cure disease. Recent investigations, however, go to prove that some of these so-called holy wells are really very unholy; that is, unwholesome. For instance, there is a holy well in Mecca, from which large quantities of water are sent to all Mussulman countries every year. It is the duty of the keepers of these wells to send of their water annually to Mohammedan Princes in India. A scientist has recently examined some of the water of this famous Mecca well, and finds it more filthy than seven times concentrated London sewerage. Is it any wonder that cholera and typhoid fever are spread all over the East?

They are, in fact, unholy wells, instead of holy ones.

We have abundance of unholy wells and springs everywhere, that keep typhoid fever, diphtheria, and other diseases alive in our midst, and so we are not much better than Mohammedans in this respect. A little hygiene applied to our wells would do good.

CALIFORNIA RAISINS.—We have received from the Hedgerow Vineyard at Fresno, Cal., a box of very fine California raisins, equal in every respect to the best foreign, and in some respects superior. Miss Austin is the owner of the vineyard, and we are happy to congratulate her on her success in this branch of industry.

TREATMENT OF DIARRHEA.—The ordinary forms of diarrhea, both in children and adults, are best treated by rest, abstinence from any kind of food which may irritate the intestines, and by cold water injections. First, a copious tepid water injection should be given, to remove any offending matter which may be in the large intestines, after which an injection of pure, soft cold water should be taken, but not in such amount that it cannot be retained. The results, especially with children, are quite remarkable, and the method is so simple that any mother or nurse of intelligence can administer it without trouble. It is a far safer and surer mode of treatment than medicine internally administered, and really costs nothing. It works equally well in dysentery, as we have had abundant reason to know. If anything internal is desired, there is nothing better than the juice of stewed blackberries, sweetened to the taste, and drank freely. The importance of rest should not be underestimated.

"MARRIAGE AND PARENTAGE."—We call especial attention to the advertisement of this work in another column. It is one of the most carefully prepared of the author's works, and will be of great value to all who need its counsel.

CARLYLE AND AN EMINENT DOCTOR.—Carlyle was a great dyspeptic. He once went sixty miles to consult a great physician, and got a prescription. Followed it rigidly for many long months, and then said, in his blunt way, "Might just as well have gone sixty miles in the other direction, and have poured my complaints into the long, hairy ears of the first jackass I came upon as into this select medical man's," whose name he kindly does not mention. This reminds us of what Sir Francis Galton says, that "There is a vast difference between a good and a bad doctor, but little or no difference between a good one and none at all."

HOW TO REMIT.—Where possible send money-order; a draft on New York, however, is equally good. Do not send private checks on local banks. Bills may come safely by registering them. There is little risk in sending money in a letter if properly sealed and plainly directed, but registering insures its delivery and a receipt.

THE HOLIDAYS.—In past years many persons have ordered THE HERALD OF HEALTH and some book, or books, to their friends as New Year's presents, instead of showy but useless works. The hint may suggest to others what they might do likewise to advantage.

CLUBBING.—Often by clubbing with THE HERALD OF HEALTH for some other journal, enough is saved to pay for it. See our clubbing rates.

STAMPS.—Postal stamps will be received for fractional parts of a dollar, but when one or more dollars is sent, please send bills, postal order, or draft on New York. Send stamps of 1, 2, 3, 5 or 10 cent denomination.

POOR FLOUR.—Dr. Cutter says that the increase of nervous diseases, decaying teeth, premature baldness and general lack of muscular and bone strength are greatly due to the impoverished quality of flour now in use, the gluten being thrown away in order to make the flour white.

STUDIES IN HYGIENE FOR WOMEN

A MOTHER'S PATIENCE.—The patience of a mother is a growth, a development, just as truly as a language is. Many a young mother has found with surprise and misgiving that she is deficient in the quality which she somehow expected would come to her with her baby; she fears that she is lacking in the true spirit which moves and controls motherhood; she thinks there must be something radically wrong in her nature when she finds that the mother's arms which are said by the poet to be made of tenderness are made also of muscles that tire and ache as the child lies within them, and that the weight of a little head upon her breast is not always easily borne. She wishes she dared ask some older mother if she, too, were ever tired of holding her baby; if she, too, feels once in a while as if she would give anything she possesses for one night of the sweet, untroubled sleep of her girlhood; but she dares ask no one, for more than anything else she dreads to be thought an unnatural mother. It would help her if some wiser woman, knowing her heart, could say to her: "You are tired; now comes the reaction from the strain of body and mind which new duties have brought upon you; the day is not distant when you will feel different about all this;" and she might be able to give the clear meaning of the injunction to "let patience have her perfect work," to help her see that patience is not an accomplished fact, something that one may get, at once and wholly. One way to help along the perfect work is to dwell in one's mind upon the wide distance there is between the little child and the grown man; to prevent one's self from expecting too much of the child, and to cherish the belief that in many cases the irritating and querulous complaints of a child grow out of some inner trouble which you do not comprehend. Many a poor child has been whipped and sent to bed, and been looked upon as a transgressor of the moral law, when he

was suffering from indigestion. Children are sometimes so filled with pain that they cannot fix their minds upon the cause, or point it out, and so are punished for ugliness when they are already suffering as much as they can bear. What wonder that we see so many abnormal characters, so many men and women who seem warped and twisted out of all proper form, when we consider the misconstruction to which they have been subjected as children? Two ladies were one day walking down the street with a little boy of three years old. He was certainly a very naughty boy. He cried for nothing; his face was flushed, and every time his mother held his hand close to hurry him along, as he lagged behind, he cried out in an unbecoming manner. His mother was impatient and said to him, "You know I never whip you unless you are a very naughty boy, but I think I must when we get home, you behave so badly." The child cast his eyes imploringly up at her and cried on. She discovered by and by that his hand felt feverish in her own, and looking down at it saw that one of the boy's finger-nails was torn off and was hanging by a little thread of flesh. Every time she had taken his hand she had tortured him, and he was suffering so intensely that it never occurred to him to explain that as the cause of his misdeeds. That mother's heart sank within her, and she felt that no sermon had ever preached so loudly to her of the beauty and value of patience. We need to use very carefully our power over our children, and not often render ourselves liable to reproaches such as a father received a few days ago from his two-year-old daughter; "Papa must not shut baby up in the bed-room when she is naughty, for papa is a great big man and baby a little girl."—E. W. B.

REMARKING ON EACH OTHERS' LOOKS.—There is a practice common in many households and among familiar

acquaintances which ought to be thought about and then done away with forever. It is not only contrary to good sense, but a due regard for politeness and the observance of good manners demand that it shall not be indulged in. It is the practice of remarking upon each others' looks. It is bad enough in the family, where the questions and the searching glance are the expression of kind feeling, unless, indeed, the apparently anxious inquiries as to how you have slept and how you are feeling this morning are about as meaningless as the remark upon the temperature, but it is absolutely insupportable from any one but a very dear friend. Who has not had the experience of going out for a walk, or into a neighbor's house, and being greeted with the assertion that she is not looking well? "Seems to me you are pale to-day," or "How thin you are! You have been sick, haven't you? You don't look as strong as you did last summer." The truth very likely being that you are stronger and weigh more than at that time. It is a great confession of weakness, but I have gone home from a walk out of which the sunshine has all been taken by some such thoughtless remark, and have looked in the glass to see if I could discover the sign of some fatal disorder. "John is not well this summer, and I am troubled about him; but don't tell him he doesn't look well," said John's wife to a friend, "he is so nervous that it makes him downright ill to be spoken to in that way." It certainly is not kind, and it may be very injurious. Suppose that he does look wretchedly, it does not help the matter to force him to dwell upon it. St. Paul evidently knew what he was about when he repeated that great lesson of his, all embodied in the one word "rejoice," and it seems we need to have it shouted down to us from the hilltop to-day. Were it not for the fact that we are constantly meeting with expressions of the kind mentioned it would seem that we do not need to be told how necessary is cheerfulness in the family, in the street, and wherever we may be. A generous concealment of our own trifling ailments and a laud-

able desire to help others to bear their troubles, and possibly to forget them, ought to characterize our every day life. The people who deal so lavishly in commonplace phrases of pity remind one of the little boy of three years old, who, upon being told to be silent unless he had something to say, looked up to his mother with wide open, innocent eyes, and said, "But, mamma, I want to talk when I haven't anything to say."—*Evening Post*.

CAN A SOCIETY LADY BE A TEETOTALER.—Society ladies generally insist upon it that they must drink wine for fashion or custom's sake, whether they wish it or not. Custom, we all know, is a stern ruler, and makes slaves of multitudes who would be free; but, after all, is it not a sad reflection on the strength of a person's character to hear them say they must, right or wrong, do as others do. A case in point is that of the wife of the Canadian Premier, Lady Macdonald. At a dinner in the year 1866 the question came up as to whether total abstinence was possible for any one person moving in the highest circles of society. A majority of those present believed it was not possible. The wife of the Premier declared that this was a most abhorrent enslaving doctrine—that an individual in social life could not be free to abstain from wine, and that she would test the matter for herself. Of her success she now writes:

"Since then, thank God, I have never found any necessity for wine. In health I can do my life's work without any aid from dangerous stimulants; in sickness I have invariably and positively refused to touch it. I have sometimes, for weeks together, days of constant occupation, nights of almost all sitting up. Politics are exciting and fatiguing, and every temptation to try stimulants is to be found in the late nights of listening to anxious debates, and the constant necessity of being up to the mark late and early. I have had a great deal of nursing to do with a delicate husband and child, and this often during our busiest society season; and yet I have never sought strength

from wine at any single moment, and my health is far better than that of so many of my friends who take a glass of wine, or a little beer, just to give them a little strength.

"Thus I give you my experience, as far as it goes, to show that stimulant is not necessary in the station of life where it is, unfortunately, most commonly used. So far as mental and bodily fatigue go, I have tested the possibility of doing without stimulants to the fullest extent, in long, anxious hours over sick beds, in sudden disaster, in long watchings and journeys, where food was uninviting, and in many fatiguing and very uncongenial society claims. When I told my husband my decision, and that our friend said that it would hurt his prospects politically, Sir John answered with a laugh, 'Oh, I will risk the prospects; you can be a total abstainer if you like.'"

THE TAPERING WAIST.—The New York Mercury has an editorial on the tapering waist, which contains some thoughts which are worth repeating here. It says: "If the truth could be ascertained by statistics it would be found that the corset has destroyed more females than the bullet and bayonet have destroyed males. The human epauleted butcher, called a hero by historians, can congratulate himself upon being a lesser destroyer, although there is no glory in being surpassed by the inventor of the corset. The noble, cone-shaped chamber in which the functions of life are chiefly carried on by the heart, lungs, veins, valves, and muscles, is not a hair's breadth too large. Fashion disregards the necessities of this citadel of life, and by lacing, the lower ribs are compressed until they meet and often overlap, and the sentinels of life are cooped up in a fortress where they can have no freedom of action. In young girls the ribs, particularly at the joints and hinges, are soft, and their greater part gristle, which is still softer, and the process of deforming the chest cavity is easy. The cone being reversed and nature defied, the silly victim of fashion goes forth into society with a taper waist,

but her body is a hospital of disease. She is unfit to be married, because unfit to be a mother. It is a costly experiment to wed such a fragile and deformed creature. The doctor and druggist will accompany her through life, and the undertaker come after a long, lingering struggle for continued vitality. If she has children they are likely to suffer mentally and physically from her folly, for in common with the organs of the chest cavity the whole of the lower organs, held in place by the peritoneal sac, are pressed downward and inward, and incessantly suffer from incomplete functional action by tight lacing.

TWO WOMEN IN THE FIELD.—This year a lady friend and myself have pruned about six acres of young grape vines, and feel as moral and feminine to-day as though we had delicately clipped roses in the fragrant gardens of Cathay. I have some quarter of a mile of pomegranate hedge to trim next week, and shall find the hours so spent admirable time to review the beauties of favorite authors. We have pruned the tops and roots, and helped to set out between two and three hundred trees this season, the digging and filling in the holes being done by a man. We have marked off the ground for four acres of grapes, thus breathing pure air and gaining health while we saved the cost of an extra hand. All the planning of the farm work is mine to do; thus the mind is always employed and the hands find enough to occupy them. At the vintage season, when the grapes are resigned to the blessed care of the sun to make our raisins, I find no idle time. Each morning I go to the vineyard with the rising of the sun to inspect each tray of fruit, to judge of its fitness for taking up. This requires my own supervision, so that if mistakes are to be made, I alone shall be to blame (it is so much easier to excuse one's own mistakes). The packing room is entirely under my continuous care, and each box of fruit has my own inspection. As the work enlarges this may not be always possible, but the knowledge and ability to judge

correctly of raisins will be mine. This last year we put up nine tons of raisins.

Do we gain nothing but the practical results? Does not this life out-of-doors bring us to the very heart of nature? Her yearly miracle of bursting buds and blossoms goes on about us; the blood is running up the grape vine; the air is redolent with the perfume of the wild flowers and filled with the song of the birds. There is life in all things about us. Health comes from the ground, and the hot sun is the best of physicians. There is inspiration in the world and it is ours. There is moral strength as well as strength of sinew and muscle, and the farmer gets it.

"Happy the man who tills his field
Content with rustic labor;
Earth does to him her fullness yield,
Hap what may to his neighbor—
Well days, sound nights; Oh, can there be
A life more rational and free?"

—Minnie F. Austin, Fresno, Cal.

FAULTY EDUCATION OF FRENCH GIRLS.—"I believe," writes Zola in the *Figaro*, "that in no other country are school-girls so badly taught as in France. They are kept in absolute ignorance of all the practical science of life, they learn to write correctly, they meddle with history and geography, they get a smattering of literature; but their knowledge does not go farther. They remain unable to make a dress, to put a pot on the fire, to talk over the monthly account with their cook. We put our girls at the piano as the Spartans put theirs in a gymnasium. If the daughter is educated at home the result is almost the same."

CURRENT LITERATURE

—10:—

THE POPULAR SCIENCE MONTHLY. \$5 a year.
New York: D. Appleton & Co.

This journal has from the beginning of its publication been very ably edited. During the year 1881 have appeared numerous articles on health, and, among others, a series of papers on "Physical Culture," by Dr. Oswald, which have been as pronouncedly radical and revolutionary as anything ever written by the most ultra vegetarian. These articles, if published in book form, would make a profound sensation. On hygiene of the teeth he says: "A hard crust is the best possible dentifrice. I never could get myself to believe in the natural necessity of a

tooth brush. The African nations, the Hindoos, the natives of Southern Europe, the South-Sea Islanders, the Arabs, the South American vegetarians; in short, three-fourths of our fellow-men, besides our next relatives, the frugivorous animals, have splendid teeth without osodont. I really believe that ours decay from sheer disuse; the boarding-house *homo* lives chiefly on pap—wants all his meats soft-boiled, and grows fat at cold biscuit or an underdone potato; in other words, he delegates to the cook the proper functions of his teeth. We hear occasionally of old men getting a second, or rather third set of teeth. I met one of them in northern Guatemala, and ascertained that he had become toothless during a twelve years' sojourn in a seaport town, and that he got his new set upon his return to his native village, where circumstances obliged him to resume the hard corn-cake diet of his boyhood years. His teeth had reappeared as soon as their services were called for, and would probably never have absented themselves if a pap-diet had not made them superfluous. An artificial dentifrice will certainly keep the teeth white, but that does not prevent their premature decay; disuse gradually softens their substance, till one fine day the hash-eater snaps his best incisor upon an unexpected piece of bone. Every old dentist knows hundreds of city customers whom the daily use of a tooth-brush did not save from the necessity of applying, before the end of the fortieth year, for a complete 'celluloid set.' I do not say that a soft tooth brush and such dentifrices as oatmeal or burned arrowroot can do any harm, but, for sanitary purposes, such precautions must be supplemented by *dental exercises*. Let a child invigorate its teeth by chewing a hard crust, or, better yet, a handful of 'St. John's bread' or carob beans, the edible pod of the *Mimosa alitqua*. Children and whole tribes of the northern races seem to feel an instinctive desire to exercise their teeth upon some solid substance, as pet squirrels will gnaw the furniture if you give them nut kernels instead of nuts. Thus Kohl tells us that the natives of southern Russia are addicted to the practice of chewing a vegetable product which he at first supposed to be pumpkin or melon seeds, but found to be the much harder seed of the Turkish sunflower (*Helianthus perennis*). Their national diet consists of milk, *kukuruz* (homin, with butter, etc.), and boiled mutton, and they seem to feel that their Turkoman jaws need something more substantial. The school-boy habit of gnawing penholders, fingernails, etc., may have a similar significance. The *Mimosa alitqua* would yield abundantly in our Southern States, and its sweet pods would make an excellent substitute for chewing gum. Our practice of sipping ice cold and steaming hot drinks, turn about, has also a very injurious effect upon the brittle substance that forms the enamel of our teeth; no porcelain glaze would stand such abuse for any length of time, and experience has taught hunters and dog fanciers that it destroys even the bone-crushing fangs of the animal from which our canine teeth derive their name.

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Every subscriber to the **HERALD OF HEALTH** for 1882, who sends 30 cents additional with his \$1, at the time of subscribing, will receive, free of cost, elegantly bound in cloth,

A Book

which retails for \$1.25, and at which price many thousand copies have been sold, entitled,

What Our Girls Ought to Know.

BY DR. MARY J. STUDLEY.

The following notices of the Press will give an idea of the great value of this work:

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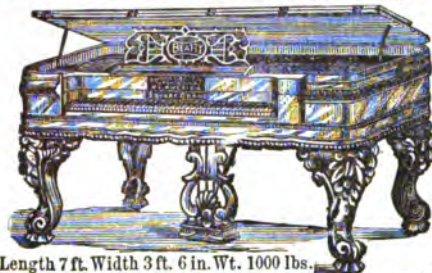
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CHAPTER 5.—	HOW THE NERVES ACT.....	5.
CHAPTER 6.—	HAS NERVOUS ACTIVITY ANY LIMIT?.....	6.
CHAPTER 7.—	NERVOUS EXHAUSTION.....	7.
CHAPTER 8.—	HOW TO CURE NERVOUSNESS.....	8.
CHAPTER 9.—	THE CURE OF NERVOUSNESS (Continued).....	9.
CHAPTER 10.—	VALUE OF A LARGE SUPPLY OF FOOD IN NERVOUS DISORDERS.....	10.
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CHAPTER 12.—	WHAT OUR THINKERS AND SCIENTISTS SAY.....	12.

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14. DIO LEWIS, M. D.—His Advice to his Namesake.....	14.
15. FREDERIC BRONKHORST PERKINS—Suggestions for Brainworkers.....	15.
16. JUDGE SAMUEL A. FOOT—His Habits of Study and Work (aged 88).....	16.
17. MARK HOPKINS—A few Suggestions to Students.....	17.
18. WILLIAM CULLEN BRYANT—How he Conducted his Physical and Intellectual Life.....	18.
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GENERAL INDEX.

GENERAL ARTICLES.

Alcohol in drinks for nursing mothers ..Dr.	
A. W. Ellis.....	223
An ancient health book.....R. M. T.	244
A physician's opportunities.....	199
Biliousness; its cause, prevention and treatment.....The Editor.	169
Brain culture and brain feeding.The Editor.	217
Cheap ventilation.....Dr. Bird.	30
Colds; their causes, prevention and treatment.....The Editor.	1
Cultivating sight memory...Francis Galton.	29
Daintiness and greediness.....Munsontus.	197
Dangers and diseases of the school-room	
Dr. Reed.....	243
Do we need to grow old?.....Elizabeth Oakes	
Smith.....	75
Dry cellars.....Dr. A. N. Bell.	175
Dyspepsia and superstition.....	103
Educating children to healthful habits....	
Faith Rochester.....	151
How to avoid diphtheria.....The Editor.	270
How to prepare cow's milk for babies.....A	
Mother.....	221
Hygienic treatment of consumption....The	
Editor.....	241
Impaired appetite.....The Editor.	49
Influence of tobacco on the functions of	
the brain.....Dr. Coustan.	171
Is fish good for body or brain?..The Editor.	122
Man the master of circumstances..J. Mortimer	
Granville.....	17
Marriage between sickly persons.....The	
Editor.....	27
Massage in the cure of disease.....Dr. Lin-	
dorm.....	125
Our common slight ailments...The Editor.,	
49, 73, 97, 121, 145.....	169
Prenatal culture.....Dr. Joste Johnson.	101
Reform in our ways of dressing..Mrs. E. M.	
King.....	195
Rheumatism; its nature.....The Editor.	97
Rheumatism and its prevention.The Editor.	121
Rheumatism and its treatment.The Editor.	145
Scientific and practical questions concern-	
ing digestion and indigestion.....The	
Editor.....	265
Sick headache.....The Editor.	73
Smoking in the company of ladies..R. M. T.	127
Straight and strong, or bent and feeble chil-	
dren.....Blakie.	4

Sweating of the feet and its treatment..Dr.	
Thin.....	53
The bread of the future...Louisa Bevington.	267
The external use of oil in health and in dis-	
ease.....G. W. James.	193
The diet cure, or a prescription by Dr. Dar-	
win.....R. S. Arnolds.	79
The grape cure.....Dr. T. L. Nichols.	193
The institute of heredity.....	55
The teeth and their relation to health....R.	
M. T.....	149
Treatment of tetanus.....	127
Vegetarian athletes.....G. W. James.	230
Wealth and human progress.....R. M. T.	51
Wheat meal vs. meal minus the hull.....Dr.	
C. E. Page.....	173
Yale College and its deficiencies...R. M. T.	99

OUR DESSERT TABLE.

A healthy girl.....	152
Asking a blessing.....	243
Aspecta medusa.....	224
Baby's complaint.....	104
Blame not the times.....	123
Consciousness.....	224
Contentment.....	56
Dr. Howard's method of restoring the ap-	
parently drowned.....	173
Exercise.....	30
Faith.....	104
Faith for the voyage.....	125
Glory.....	272
He giveth his beloved sleep.....	56
How to be bright.....	272
Hypocritay.....	152
In the twilight.....	200
I've missed the lesson of life.....	123
Let your angel operate.....	243
Malaria, 'tis plainly seen.....	123
Morning all day.....	3
My ships.....	3
Not finis.....	243
Not forever on thy knees.....	224
Only a costlier disease.....	56
Only a curl.....	272
Opportunity.....	30
Progress.....	23
Pull your own weeds.....	30
Sands of time.....	243
Seeking rest.....	173
Self-surprise.....	104
Spirit of delight.....	224

Stung ; or the flower and the bee.....	104
Sweet loving-kindness.....	224
The jewel of content.....	248
The kingcraft of love.....	158
The might of one fair face.....	176
The mill of Freya.....	178
The safe path in life.....	80
The true friend.....	158
The treasure and the hand.....	104
The two characters.....	82
To the boys of our country.....	158
Transition.....	272
Transmitted faults.....	200
True culture.....	248
Truth always safe.....	8
What is hope ? a smiling rainbow.....	152

TOPICS OF THE MONTH.

A barbarous entertainment.....	251
A blow to vegetarianism.....	153
An unholy well.....	275
A peculiar deafness.....	180
Asylums to cure inebriates.....	84
California raisins.....	276
Center or circumference, or city vs. country life.....	82
Composition and hygiene of milk.....	12
Concerning the morphine habit.....	201
Carlyle and an eminent doctor.....	278
Carlyle's torments with dyspepsia.....	85
Courage the best doctor.....	155
Delmonico's death.....	228
Different forms of exercise.....	252
End of the volume.....	278
Food and its supply.....	36
Force of the human will.....	11
How to become a good shot.....	252
How Voltaire cured the decay of his stomach.....	274
Immorality legalized.....	58
Inherited talents.....	180
Is alcoholism a disease ?.....	107
Is sickness necessary ?.....	85
Is wickedness increasing ?.....	250
Longevity, suggestions concerning.....	10
Malaria and its treatment.....	106
Marriage and parentage.....	276
Mind in work.....	179
Misleading folks.....	208
Moral health.....	60
Moses as a sanitary reformer.....	154
Most useful knowledge.....	36
Muscular and nerve exhaustion.....	156
Needless fatalities.....	88
New Year's reflections.....	9
Our filthy streets.....	84
Prayer as a protection against disease.....	88
Preachers and tobacco.....	156
Prenatal influences.....	208
Record of hygienic progress.....10, 28, 58, 81, 106, 121, 178, 228.....	250
Renewing subscriptions.....	275
Rules for the conduct of life.....	10
Sand bag for the sick room.....	252
Shortsightedness a National affliction.....	122
Should boys be muscular.....	204
Size and weight of children.....	57
Smoking in the Navy.....	202

Some strong girls.....	12
Success and health.....	228
Success in spite of wealth.....	225
Strengthening the mental faculties.....	109
Swimming for girls.....	208
The brown bread question.....	85
The conservation of strength.....	105
The curse and danger of intemperance.....	180
The death of Garfield.....	249
The doctors and the people.....	202
The eucalyptus and poplar to prevent ma- laria.....	129
The index.....	275
The laws of heredity.....	177
The medicine of the future will be sanitary science.....	182
The nuisance of physio.....	182
The question of cremation.....	182
The rights of smokers.....	59
The tobacco curse.....	201
The vaccination question.....	108
The value of earnestness.....	202
Total abstinence and life insurance.....	274
Treatment of diarrhea.....	276
Unhealthy cities.....	275
Vegetarianism in England and here.....	251
Well born people.....	13
What is the school age ?.....	131
Will-power in sickness.....	227
Who is to blame for epidemics.....	87

STUDIES IN HYGIENE FOR WOMEN.

A good idea about studying medicine.....	38
Alum baking powders.....	65
A mother's advice about babies.....	281
A mother's patience.....	277
A vegetable diet for children.....	158
Arsenic in wall paper.....	258
Can a smoker be a Christian ?.....	194
Can a society lady be a teetotaler.....	278
Cheese a cause of rheumatism.....	206
Chestnut soup.....	184
Dangers in canned fruit.....	86
Deaths caused by unwholesome dwellings.....	61
Diseases of shop girls.....	229
Does civilization shorten life.....	280
Economy in the kitchen.....	40
Educating our children in private or public.....	61
Effects of new discoveries on the nervous system.....	282
Epidemics spread by laundries.....	89
Faulty education of French girls.....	280
Food cathartics.....	61
Gladstone's wondrous energy.....	281
Grapes as food.....	16
Habits of an Austrian Empress.....	158
Habits of Sarah Bernhardt.....	158
Haste not compatible with hygiene.....	109
Headwork in housekeeping.....	253
Hints on diet—abolish the dessert.....	205
Hints to young girls.....	239
Hints concerning the clothing of the feet.....	135
How to clean marble.....	111
How diphtheria spreads.....	68
How Lord Palmerston could work.....	16
How to begin every day.....	265
How to keep ice in the sick chamber.....	111

How to make a fine biscuit.....	254
How to treat frostbites.....	63
Hurting children by tenderness.....	255
Hygiene and long trains.....	207
Ill-luck and health.....	16
Injurious effects from tea drinking.....	39
Is a sanitary life worth living?.....	230
Lord Palmerston's views on contagion.....	86
Management of the vocal organs.....	38
May women smoke?.....	254
Milk vs. beef as food.....	15
Mothers of men of science.....	181
Mountain cures.....	230
O. B. Frothingham's advice to young women.....	64
Our insides.....	206
Out-door occupations for women.....	18
Poisonous clothing.....	159
Poisonous soil.....	136
Pork as food.....	86
Prevention and cure of bronchitis.....	62
Prevention of hay fever.....	157
Queen Victoria's opposition to women physicians.....	231
Recipes for light brown bread.....	64
Recipe for apple bread.....	110
Recipes for healthful dishes.....	160
Remarking on each others' looks.....	277
Shooting the President.....	181
Soap and religion.....	159
Something about melancholy.....	183
The avoidance of disease.....	64
The bicycle and health.....	183
The education of women and esthetic wives.....	133
The evils of baby carriages.....	135
The flower mission of New York.....	110
The King of Burmah's doctors.....	231
The light of the future.....	182
The nurse and her qualifications.....	207
The Princess Louise as a cook.....	66
The secret of cooking potatoes.....	111
The tapering waist.....	279
The ventilation of court-houses.....	62
Thoughtless or wicked husband.....	207
To make good unleavened bread.....	136
To prevent oneidedness.....	229
Too much dressed.....	253

Too much fine print in school-books.....	134
Towels, hygiene of.....	14
Two women in the field.....	279
Typhoid fever caused by ice.....	157
Vegetarianism the coming reform.....	97
Washerwoman's eczema and its cure.....	15
Weakness of the chest.....	133
Whole meal bread.....	135
Why eat soup first?.....	255
Winning back health by hopefulness.....	255
Woman's true work in the world.....	86
Woman's great sin against her body.....	14
Women as sanitary reformers.....	37
Working at low pressure not good.....	255

CURRENT LITERATURE.

Alcohol and hygiene.....	86
American nervousness.....	232
Bible hygiene.....	86
Constipation treated without drugs.....	203
Das leben des menschen als individuum.....	184
European modes of life.....	40
Fashion in deformity.....	256
General physiology of the muscles and nerves.....	136
Geschichte der Deutschen medicin.....	160
How persons afflicted with Bright's disease should live.....	203
Is consumption contagious, and can it be transmitted by means of food?.....	16
Popular lectures on science.....	136
Practical hints on the selection and use of the microscope.....	136
Rocky mountain health resorts.....	234
Science and health.....	232
Scientific basis of spiritualism.....	112
Sinner and saint, or a story of the woman's crusade.....	160
The American version of the revised Testament.....	203
The brain as an organ of the mind.....	112
The beer question.....	232
The easiest way in housekeeping.....	112
The North American Review.....	160
Transcendental physics.....	112
The Popular Science Monthly.....	230



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